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The
CHRISTIAN CENTURY

Published Weekly

Chaplains in Combat
By John Ruskin Clark

Why Is Conscience a Crime?
By Josephine Johnson

The First Hoover Lectures
An Editorial

Japan Believes in Us Now
By T. T. Brumbaugh

What Is Good Gambling?
An Editorial

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In This Issue

T. T. BRUMBAUGH

executive secretary of the Committee for a Christian University in Japan, is now in Japan conferring with native Christian leaders and others on plans for the proposed institution, which was approved by the Kyodan at its recent national meeting in Kyoto. He will return shortly after the first of the year to obtain support in this country for the enterprise. From 1927 until 1941, Dr. Brumbaugh was a missionary in Japan. For ten years during that period he was director of the Wesley Foundation in Tokyo.

JOHN RUSKIN CLARK

served as a chaplain in the Second World War. A Unitarian minister, he is now working on his doctorate under the Federated Theological Faculties at the University of Chicago, and acting as a tutor at Meadville Theological School.

JOSEPHINE JOHNSON

distinguished novelist, winner of the Pulitzer prize for novel and of the O. Henry Memorial Award, has consistently made fiction the vehicle of trenchant social criticism. Her article in this issue springs alike from her love of democracy and her sympathy with the work of the Fellowship of Reconciliation, of which she is a member. In private life Miss Johnson is the wife of Grant G. Conway of Kirkwood, Missouri. She has two children.

WESNER FALLAW

recently joined the faculty of Andover Newton Theological School, Newton Centre, Massachusetts, as professor of Christian education. Before that he was minister of religious education at the Community Church (Congregational), Winnetka, Illinois. His present article is a reply to Buell G. Gallagher's criticism in our October 30 issue of a previous article by Dr. Fallaw, "Atomic Apocalypse," which appeared in the issue of September 25.

MARGARET FRAKES

is a member of the editorial staff of The Christian Century.

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November 27, 1946

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Calendar of Coming Events

Nov. 28. Thanksgiving Day.
Nov. 28-30. Annual Meeting, National Council for the Social Studies, Boston.
Dec. 1. First Sunday in Advent.
Dec. 1. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Dec. 1. Chicago Sunday Evening Club; Richard C. Raines, speaker.
Dec. 1. Ford Hall Forum, Boston; Carey McWilliams, speaker.
Dec. 2. Chicago Institute for Religious and Social Studies; Perry Miller, Charles P. O'Donnell, speakers.
Dec. 3. Boston Institute for Religious and Social Studies; David R. Dunigan, S. J., Jerome S. Bruner, speakers.
Dec. 3. New York Institute for Religious and Social Studies; Louis Finkelstein, Harold D. Lasswell, Lyman Bryson, speakers.
Dec. 3. Washington, D. C., Auxiliary, American Mission to Lepers, Washington, D. C.
Dec. 3-6. Federal Council of Churches Biennial Meeting, Seattle.
Dec. 4. Meeting, Advisory Council, American Bible Society, New York city.
Dec. 8. Universal Bible Sunday.
Dec. 8. Chicago Sunday Evening Club; Sherman Skinner, speaker.
Dec. 8. Ford Hall Forum, Boston; Reinhold Niebuhr, speaker.
Dec. 9. Chicago Institute for Religious and Social Studies; William W. Sweet, Horace Bushnell, speakers.
Dec. 10. Boston Institute for Religious and Social Studies; Perry Miller, Katherine M. Wolf, speakers.
Dec. 10. New York Institute for Religious and Social Studies; Louis J. A. Mercier, Wendell Johnson, George N. Shuster, speakers.
Dec. 10-14. Methodist Board of Home Missions and Church Extension, Buck Hill Falls, Pa.
Dec. 12. Annual Meeting, Friends of the World Council of Churches, New York city.
Dec. 12-14. Fifth Annual Rural Life Conference, Earlham College, Richmond, Ind.
Dec. 13. Chicago Sunday Evening Club; Harold C. Phillips, speaker.
Dec. 15. Ford Hall Forum, Boston; Cecil Brown, speaker.
Dec. 16. Chicago Institute for Religious and Social Studies; Bernard Mandelbaum, Morris A. Gutstein, speakers.
Dec. 17. Boston Institute for Religious and Social Studies; Lyman Bryson, Harold D. Lasswell, speakers.
Dec. 17. New York Institute for Religious and Social Studies; Mary McLeod Bethune, John LaFarge, S.J., Irving Lorge, speakers.
Dec. 27. Intervarsity Student Missions Conference, Toronto.
Dec. 29. Methodist Student Recognition Day.
Jan. 14-17. Foreign Missions Conference of North America, Buck Hill Falls, Pa.
Jan. 16. Council of Church Boards of Education, Boston.
Jan. 17. World Student Christian Federation Day of Prayer.
Jan. 26-Feb. 2. Youth Week.
Feb. 10-15. International Council of Religious Education, Grand Rapids, Mich.
Feb. 16-23. American Brotherhood Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

IT IS unfortunate that the processes of industrial adjustment so often invite description in military terms, but no others seem applicable to the present struggle between Mr. John L. Lewis and the government. At the moment of this writing, the issues are drawn and the "cessation of labor" (which Mr. Lewis says is not a strike) in the soft coal mines is scheduled to begin within a day or two. Mr. Lewis says the miners' contract has expired and "no contract, no work." He wants a new contract which will increase the hourly pay by more than 40 per cent. Secretary Krug, through whose department the government now operates the mines, says that under the law the contract cannot expire so long as the mines are under government control. Who will back down? Mr. Lewis' record offers little ground for thinking that he will. In previous clashes, the government has done the backing down. But political observers see in the President a new and desperate courage such as Presidents usually exhibit only in their last terms, when they do not have to think of re-election. Since November 5, this seems to be Mr. Truman's last term. He will have the country with him if he asks Congress for legislation which, without attacking the genuine rights of labor, will curb the power of unions or labor leaders to make their own terms and enforce them upon the public by duress. There can be no free "collective bargaining" while a nation is freezing.

The Battle For Coal

Catholic Hierarchy Speaks For Man, Against Russia

IN THE NAME of the American Roman Catholic hierarchy, the bishops who constitute the administrative board of the National Catholic Welfare Conference have issued a noteworthy statement the core of which is the declaration that all the political and economic puzzles of the world situation depend for their solution upon "an agreement on the basic question of man as man." The protection of man in the enjoyment of his native and God-given rights is the first duty of government. Furthermore: "What a government cannot do in the exercise of its own sovereignty it cannot approve or abet on the part of another government in the settlement of complicated issues such as confront the nations in making peace and planning its preservation." There must be sacrifices of national advantage for the common good, but on the rights of man there can be no compromise. This, it is pointed out, is the root cause of the stalemate between Russia and the Western powers. This theory of the primacy of human rights is admirable, even though it is never put into practice where the Catholic Church is dominant. Though Russia's failure to grant liberty to individuals is not exposed in detail in this pronouncement, as it is in Cardinal Spellman's article in the current *Cosmopolitan*, the moral is clear: No compromise with Russia. This feature of the document must be regarded as part of the present intensified Catholic campaign against communism and Soviet policy. Other parts give splendid arguments for the human rights of prisoners of war and displaced persons. The whole would be much more convincing if the bishops were not blind to Spain while pointing to Russia.

A Christmas Amnesty for Objectors to War!

IF President Truman has regard for the approval of the churches, as we believe he does, he should seize the opportunity offered by the approach of Christmas to announce a Christmas amnesty for conscientious objectors to war. Nearly every major church body which has met in recent months has championed the cause of these men, but more than 1,000 are still held in federal prisons because they refused for conscientious reasons to obey the Selective Service Act's demands. The 5,000 other men who have been released after serving prison terms for placing their convictions above the law still suffer the civil disabilities which normally are inflicted only on felons. That this outrageous state of affairs can continue a year after the war ended is appalling. It raises the question, as Miss Josephine Johnson observes in an article in this issue, whether we have not already gone farther down the road toward fascism than we realize. Other countries, including those now under the rule of our armies, long ago freed such prisoners. What has happened to the American sense of

justice, to our respect for minority rights, to our regard for freedom of religious opinion, that we should for so long allow those to rot in prison whose only crime is that they conscientiously refuse to participate in carnage? We rightly hold the Germans to be accessories to nazi guilt because they did nothing when their rulers sent men like these to concentration camps. But are we not tarred with the same stick when we do nothing about our own prisoners of peace? Under our law the only thing that will release those still behind bars and restore to full civil status those who have been released is for the President to issue a declaration of amnesty. Mr. Truman's Baptist heritage of religious liberty should help him to see what his duty as President is in this matter.

Project Five-Year Plan For German Economy

IT CANNOT be said too often that the recovery of Europe depends on what happens in Germany. In one way or another, a beginning of a large-scale revival of the German economy seems likely to be made soon. The *New York Times* reported on November 10 a Berlin rumor that the Soviet Union is prepared to concede the political and economic unification of Germany, more or less on lines desired by the United States. This includes a partial reconstruction of non-war industry and a revival of export trade to enable Germany at least to feed its people. Since the United States and Great Britain have spent over $500,000,000 for that purpose in the past year, it is not difficult to see why self-sufficiency in food is accepted as a minimum. The American government knows that it is working against the time when this country will feel that it can no longer carry its present burden. So it is making every effort to get Soviet cooperation. Meanwhile it is moving toward economic unification of the American and British zones, perhaps as a lever to force Moscow's hand. This gives point to the report in the *Chicago Sun* on November 14 that this country and Great Britain have agreed on a five-year plan for rebuilding German production and trade. Frederick Kuh, the *Sun's* well informed correspondent, declares that the plan calls for an expenditure of $450,000,000 by the two countries in 1947 and lesser amounts in the following years. Certain industries are to be helped to their feet and a schedule of imports and exports laid out. The plan is keyed to the maintenance of the present "normal" 1,550-calorie daily ration, since it is believed that our taxpayers would not agree to furnish the additional sums required to raise it to 2,000. Those who consider that a sufficient basis for recovery are invited to try living and working on a 1,550-calorie ration. But any beginning is better than the present paralysis. We hope both these reports are true.

Trusteeship Hangs In the Balance

DURING the few weeks that remain of its present meeting, one of the most necessary pieces of work of the United Nations Assembly is to set up an effective Trusteeship Council. Such a council is the one hope for peaceful attainment of self-government on the part of millions of dependent people throughout the world. Whether and how it is formed depends upon the action taken by the Assembly on the trusteeship proposals put forward by France, Australia, Great Britain, New Zealand, Belgium and the United States. Most of these proposals contain stipulations which may easily lead to a breakdown of the whole system. (That, it will be recalled, is what happened to the mandate system of the League of Nations.) The fact that proposals so far made do not include provisions for a free press, for freedom of speech and assembly, for minimum labor standards, for progression toward self-government beginning with local autonomy or for the elimination of discrimination on the basis of color in dependencies, points in the direction of catastrophe. All discretion in administration rests in the hands of the trustee power, not in the Trusteeship Council. This is a violation of the spirit of the United Nations Charter. Chapter XII, for example, explicitly states that the objectives of the trusteeship system are: "To further international peace and security; to promote the political, economic, social and educational advancement of the inhabitants of the trust territories, and their progressive development towards self-government or independence as may be appropriate to the particular circumstances of each territory and its people and the freely expressed wishes of the peoples concerned . . . to encourage respect for human rights and for fundamental freedoms without distinction as to race, sex, language or religion, and to encourage recognition of the interdependence of the peoples of the world . . ." The churches, which had much to do with the incorporation of these provisions in the Charter of the United Nations, should awaken to the fact that everything they have done is now in jeopardy. If they fail to make their views known to this Assembly, their missionary representatives all around the world are going to have a lot to explain.

Two Americans Receive Nobel Peace Prize

FROM Oslo comes the announcement that the 1946 Nobel prize for notable service to peace is to be divided between two eminent American Christians, John R. Mott of the Young Men's Christian Association and Emily Greene Balch of the Women's International League for Peace and Freedom. Both richly deserve the honor bestowed upon them by the award of this coveted international citation. Both are members of the Protestant Christian community, Dr. Mott being a Methodist and Miss Balch a member of the Religious Society of Friends. Dr. Mott began his world-wide ministry of reconciliation through the student work of the Y.M.C.A. and the Student Volunteer Movement. He headed the latter organization when it reached its greatest momentum under the slogan, "The evangelization of the world in this generation!" How different the world would be today if the high faith expressed in that slogan had been actively shared by the whole church! Dr. Mott was chairman of the continuation committee of the World Missionary Conference which met in Edinburgh in 1910. Later he took the lead-

ership in the International Missionary Council, the world organization of Protestant missionary boards, and is still its honorary chairman. From its beginning he has had a prominent part in the growth of the modern ecumenical movement, which is soon to culminate in the general meeting in which the World Council of Churches will be formally launched. He has represented the United States government in diplomatic missions abroad and has been decorated by the governments of France and Japan. No citizen of this time has done more to exemplify the highest in American Christianity to the people of the world. The Nobel prize award recognizes this fact and, as Dr. Mott will be the first to point out, acknowledges the significance for world peace of the Christian enterprise to which he has given a lifetime of magnificent service.

Underscores Influence of Unofficial Bodies

IN EMPHASIZING the importance for world understanding and cooperation of the work of non-governmental organizations, the 1946 Nobel award lifts to public appreciation the contributions to peace of the millions of persons who make up the churches and other voluntary organizations. Dr. Mott has given his life to the church and related agencies. Miss Balch has given hers to the Women's International League for Peace and Freedom. An economist who was for many years a member of the faculty at Wellesley, she headed the activities of the women's league during the twenties at Geneva, and since 1936 she has been its honorary international president. In this position she succeeded the late Jane Addams, the only other woman ever to share the Nobel peace prize. In the United States the women's league maintains offices in Washington and Philadelphia and is represented by organizations throughout the country. It was one of the groups which to the last resisted our involvement in the Second World War, as Jane Addams and her little band of resolute associates did in the First World War. As a result, it lost some members. The organization has never been as prominent with us as it is in some of the countries of Europe, although it has rendered notable service to peace here. Many who know the background of the famous Senate munitions inquiry of 1935 give the league credit for taking the preliminary steps which led to Senator Nye's devastating exposure of the "merchants of death." But its most important service, as with all such groups, is the quiet day-by-day task of strengthening the bonds of friendship across international boundary lines. The Nobel award gives added impetus to that work.

New York Church Refuses to Move

WHEN a Protestant church steadfastly refuses to abandon its corner among the skyscrapers of a great city and move to the suburbs, and when it persists in that refusal in spite of the lure of $4,000,000, something important has happened in the thought of the church regarding its responsibilities to urban civilization. That has occurred in New York. Nearly a year ago certain real estate interests made known their desire to buy the site on upper Fifth avenue where the Collegiate Reformed Church of St. Nicholas stands. They found ready listeners in the "Collegiate" organization through which five Reformed churches in New York administer their properties. But they encountered determined opposition from the minister at St. Nicholas, Dr. Joseph R. Sizoo, and from its congregation. In spite of the fact that a majority in the governing body of the Collegiate churches favored selling, pastor and people fought against abandonment of their strategic site at the corner of the great development known as Radio City. When the majority persisted, the issue came to a crisis. Last week, as our New York correspondent reports on page 1450, Dr. Sizoo resigned and the congregation withdrew from the Collegiate organization. These steps were part of a move through which the congregation expects to recover control of its property. Then, it is anticipated, Dr. Sizoo will return as minister. The congregation will remain within the Reformed Church of America as an independent and self-sustaining church. We congratulate St. Nicholas upon its determination to maintain at the heart of one of the busiest centers of American life a vital witness to Protestant Christianity.

For a Symbol and Center of Protestant Work

IMAGINATION is staggered by the boldness of the project now being set forth by the Ohio council of churches for the concentration of the offices of all Protestant work on a national scale, whether denominational or interdenominational, in a single great building to be erected in Columbus. It would be a tower, a temple, a convention hall, as well as an office building for cooperative Protestantism. In its original and more modest form, formulated many years ago, the proposal was for a building to house the administration of Ohio's Protestant work. But Dr. B. F. Lamb, executive secretary of the Ohio council of churches, thinks that if the plan is good for the state it would be good for the whole country, and that Columbus is as obviously the right place in one case as in the other. There are sound arguments for relocating the headquarters of many of the national cooperative agencies and of at least some of the denominations. They could be operated with more economy outside of the great cities; they could be nearer the center of their constituencies; and they could be more conveniently located with reference to each other. Last summer the General Council of the Congregational Christian Churches discussed a proposal to move the headquarters of its boards from New York and Boston to a more central mid-western location; and in that connection the retiring moderator, Mr. Ronald Bridges, suggested something very much like the Columbus plan, except that his idea was for all the denominational and interchurch boards and agencies to collaborate in building what would be virtually a new town somewhere in the middle west, so that they might escape the high cost of living in a big city and create an ideal community. That would involve greater practical difficulties than the Ohio plan. If the denominational

boards and the great agencies want to get closer to their supporters and to each other, establish a central place for church conventions and assemblies, and erect an impressive symbol of Protestant cooperation, they could do no better than to settle upon the Columbus location. The difficulties inherent in carrying into effect such a grandiose project are obvious. It would require the agreement of a large number of independent agencies upon a large number of matters, and Protestants generally are not practiced in the Quaker art of proceeding by unanimous consent. Many denominations have important property interests in their present locations and deep-rooted sentimental attachments to them. We are not joining in any campaign for this project. But it is at least a beautiful dream, and it may be a prophet's vision. Such a center would be a glorious symbol of Protestant unity. And it could be guaranteed that Protestants would not think their "Vatican" ought to be a sovereign state in order to insure freedom for its spiritual activities.

The First Hoover Lectures

AN EVENT of major importance in American Christianity was the founding of the William Henry Hoover Lectureship on Christian Unity by the Disciples Divinity House of the University of Chicago. This lectureship was made possible through a large gift by a Disciples layman whose name is, literally, a "household" word, and whose benefactions to the cause of Christian unity took many other forms as well. The inaugural lectures on this foundation were delivered by Bishop Angus Dun of the Episcopal diocese of Washington, D. C. His theme was "The Struggle of the Churches to be the Church." On five successive evenings large audiences representing the student body and faculty of the university, the dozen or more theological schools in the Chicago area and the clergy and laity of many denominations, gathered to hear Bishop Dun expound the concept of Christian unity and the problems involved in its achievement.

It is, of course, impossible to discuss Christian unity without dealing with the central and structural concepts of the Christian faith. Probably not in its entire history has there been sponsored by the University of Chicago a sustained and forthright public exposition of the Christian faith such as that which these audiences heard throughout the week of November 10-15. Probably at no university in the country—at least during the past two generations—has a similar event occurred. For those who habitually attend the innumerable public lectures offered by the university on all kinds of subjects it was actually startling to hear in Mandel Hall a scholarly presentation of the Christian faith in the language of the church itself. The experience was not unlike that of a "protracted meeting" or "revival" which used to be a regular feature of most Protestant churches. It actually changed people's feeling and ways of thinking about the Christian church and the truth of the Christian faith.

No subject in the domain of religion is regarded with more indifference by the sophisticated mind of our time than is the Christian church. Even many who still entertain some convictions concerning the truth of Christianity hold the church in light esteem. A new word, "churchianity," has been coined to express this invidious appraisal. Admittedly, the term has some relevancy, as in the case of churches from whose forms the spirit has fled. But generally those who use it intend it to apply as the antithesis of "Christianity." The universities are, notoriously, the center of this sophisticated high-hatting of the church. Only an insignificant fraction of their faculties and student bodies show any interest in the church, not to speak of being personally identified with its corporate life.

Therefore, the sponsorship of a series of lectures on church unity was undertaken with some misgiving as to the kind of response it would receive. However, the response, while not university-wide, was wide enough to confirm the belief that a change is under way, and that the new lectureship which will bring annually to the university a succession of the most notable Christian scholars contains the promise of far-reaching developments.

In choosing a bishop of the Episcopal Church as the founding lecturer, the Disciples Divinity House, one of the four constituent units of the Federated Theological Faculty, indicated the breadth of its conception of the trust with which it had been invested. Though the Disciples of Christ and the Episcopal Church have much more in common than appears to the eye of either of them, they represent in other respects wide differences of order and tradition. Therefore, in juxtaposition, they high-light the *problem* with which Christian unity has to deal. This we take to be a part of the significance of the initial gesture in calling upon an Episcopal bishop to launch the new lectureship.

But the choice of a bishop was not a mere formal one—it fell upon a particular bishop who, for many reasons quite apart from his ecclesiastical status, was predetermined for this role. Bishop Dun has been an active leader in the ecumenical movement for many years. There was every assurance, therefore, that he would bring the spirit, the very atmosphere, of the great conferences held at Oxford and Edinburgh in 1937 to the university community. This he did, though, in the unfolding of his own thesis, he had no occasion so much as to refer to those conferences. What he undertook to do was to meet the university mentality on its own level with an interpretation of the significance of the Christian church and the imperative need of transcending its sectarian divisions in an organically united body.

This was something brand new to his university auditors, most of whom had hardly heard of the movement for church union, and knew little about the church itself beyond the dim and not too comfortable memory which they carried over from their childhood and youth. In meeting this mentality, Bishop Dun lifted the whole subject matter of the church and its unity out of the esoteric seclusion in which it has too long been confined as a problem for theological experts. These experts seem to be trying to make the solution of the problem as difficult as they can. But Bishop Dun made direct, vital and intelligible contact with the most benighted of his "educated" hearers. This he was able to do as few great scholars can.

because of many rare gifts which he possesses in addition to his profound theological and historical scholarship.

One of these gifts is that of a sympathetic imagination capable of understanding points of view other than his own. Bishop Dun understands the vacancy of the modern mind with respect to Christian truth and the history of the Christian church. He approached this mentality with an interpretation of the church in terms of social psychology, showing the human naturalness and historical inevitability of the church, its offices and beliefs, its rituals and sacraments, its fellowship and purposes.

Warning his hearers at one point that he was "creeping up" on them, he disarmed all prejudice by his candor and carried his audience to an appreciation of the majestic character of the Christian church and the tragic character of its sectarian divisions. There was no "talking down" to his audience. Bishop Dun dealt with the profoundest realities of Christianity and the most complex situations of Christian history. His simplicity lay rather in his method of approach, not in his subject matter.

This gift of imaginative understanding was manifested in an extraordinary way when he essayed to characterize the various denominations. Here his insight and objectivity were at their best. As he proceeded, each listener representing another denomination than the one being interpreted began to fear that Bishop Dun was going to make that denomination the pattern of the united church! But when the speaker came to that listener's own denomination, he was amazed to hear it described in even more appreciative and accurate terms than he was accustomed to hear from its own leaders. When, in his final lecture, Bishop Dun found an integral and essential place in the united church for each of these varying denominational witnesses, without which the united church could not be complete, the secret of his imaginative power in describing them was out. It was his own ecumenical insight that had enabled him to see what the sectarian mind is not able to see even in its own denomination.

It must not be inferred from the above paragraph that Bishop Dun carried the varying denominational characteristics into the prospective united church in a mere burst of sentimentalism. Far from it. There was no taint of sentimentalism in the entire treatment of his theme, but only rigorous, penetrating and constructive thought. His analysis revealed fundamental likenesses in certain groups of denominations of which their members were hardly aware. This insight enabled him to reduce the denominations to three large categories or families on the basis of a common conception of the church which each "family" represented. These group likenesses had ecclesiastical relevancy for a united church. That is to say, if we are to have a united church, all three conceptions of the church must be caught up into its structure and life.

The three broad categories to one of which every denomination belongs were indicated as (1) the catholic or churchly type, (2) the classical Protestant type, and (3) the fellowship type. The catholic or churchly type is represented by the Roman Catholic and Eastern Orthodox Churches and the high church or "catholic" wing of the Anglican Church. The classical Protestant type is represented by the Lutherans, the Presbyterians and the major body of the Anglican Church. The fellowship type is represented by the Quakers, the Brethren, the Baptists, the Disciples, the Congregationalists, the Methodists and most of the denominations which split off for various reasons from one or another branch of classical Protestantism.

Bishop Dun was careful to insist that his classifications were by no means mutually exclusive. There is much overlapping. No group is wholly one or the other. But the dominant conception of the church held by each group is fundamentally the same and stands in contrast to the dominant conception prevailing in the other two. In the catholic type, the church, as church, occupies the center of consciousness and receives the supreme emphasis. In the classical Protestant type, the Bible as the Word of God, or as containing the Word of God, is given a position above the church; the church always stands under the judgment of the divine Word; it is, therefore, always subject to reformation; it is "a reformable church." In the fellowship type, the church is conceived with much less respect for historical backgrounds than in either the catholic or the classical Protestant type, but finds its life in a shared communal experience, or in personal commitment to specific doctrines, biblical or other, or in specific practical purposes. For such bodies, the fellowship is the church.

We shall not undertake to report Bishop Dun's illuminating analysis of Christendom under these three headings. No doubt the rough outline given above will raise many questions and probably provoke some exceptions with respect to the inclusion of this or that denomination in the category where he placed it. We suggest that all critical comment be held in abeyance until these lectures appear in book form, as they will within the year ahead. Besides, such questions or exceptions would be quite secondary and even irrelevant to the constructive use to which the lecturer put these three conceptions of the church.

The essential thing for the absentee reader to get from our meager outline is the bishop's eloquent insistence that every one of these conceptions must be integrated into the structure and life of the united church. The united church must be catholic (with a small "c," as Bishop Dun repeatedly warned); it must acknowledge its human creatureliness as standing under the judgment of the divine Word —even its catholicity may not be regarded as an absolute, but as perennially "reformable"; and it must have ample room for the free spirit of God to create and maintain within its unitary life many "fellowships of the perfect way," such as those which mistakenly regard their fellowship as alone the substantive reality of the church of Christ.

One listener, reflecting upon the profound impression made by the Bishop of Washington upon his enthralled audiences, could not push out of mind a certain insistent thought which ran parallel with his unwavering attention to the successive addresses. Do we not have before us, he reflected, the man providentially indicated as the spiritual successor of the late William Temple, archbishop of Canterbury, whose recent passing has left the whole church of Christ bereft of an outstanding ecumenical leadership? Bishop Dun will not like this suggestion. It is not, however, made in any spirit of mere compliment to him; rather, it is addressed to the many churches that are

"struggling to be the church" and are, for the moment, leaderless. It is addressed to them in a spirit of rejoicing and reassurance that, though from time to time God buries his workmen, His work goes surely on.

What Is Good Gambling?

FRONT-PAGE space in some of the dailies recently was given to a quotation from Canon Leonard Hodgson who is reported to have said, in addressing the British Council of Churches, that "a little gambling is a good thing . . . some people improve greatly spiritually by a little good gambling."

Canon Hodgson is so well and favorably known in this country that the quotation, in its bald form and at its face value, lacks credibility. The story has the journalistic merits of paradox and surprise. A report that an eminent churchman had denounced gambling would be only a dog-bites-man story. But if a famous cleric (Protestant, that is) says a good word for gambling, it is in the man-bites-dog class—and that's news.

It is not within our competence to supply a conjectural emendation of the probably corrupt and certainly fragmentary text of Canon Hodgson's remarks on gambling, though it would not be impossible to draft a more plausible version. The subject under discussion was the report of a committee which viewed with alarm the increasing vogue of betting on football games, village sports and events at agricultural fairs, as well as at and on horse races, and even the invasion of schools by illegal lotteries and "pools" of various sorts. On all this, we are expected to believe that the canon had no more illuminating comment to make than that it was important to "draw a line between gambling that is evil and gambling that isn't."

We may as well shift attention from England to America. If the items mentioned by the committee of the British Council of Churches are the only forms of gambling that give concern to the moral leaders of that country, then we in the United States are bound more firmly upon the wheel of chance and it spins more furiously for us. We—speaking collectively, not editorially—gamble on everything. Most forms of public or commercialized gambling, except pari-mutuel at the race tracks, are illegal, but they go on just the same. The more lucrative of them (the "horse-parlors") are responsible for a large share of the corruption in our municipal governments. Slot machines and the "numbers" racket build up millions in profits—most of the take being profits—out of nickels, dimes and quarters. The fight for control of these illicit enterprises is fierce, and occasionally this underworld war breaks into view in a murder. Gambling, illegal sale of liquor and commercialized vice are the three dis-graces which are linked together to debauch the public with what they offer and the agencies of local government with a share of what they take as the price of permission to take it.

Non-commercialized gambling finds its most notable expressions in connection with amateur and professional athletic contests and political elections. Four or five days before the congressional election in the present month, news commentators on national networks were announcing the current betting odds on the Republican and Democratic candidates in all doubtful states, on the assumption that these were the most accurate barometer of public opinion. Election bets could scarcely be considered significant omens of coming victory or defeat if there were not a tremendous lot of them. The churches—*some* churches, of one particular branch of the church—make their contribution to the carnival of gambling, or take their cut from it, by their bingo parties. They are sometimes shameless enough to ask special exemption for church bingo games when local ordinances ban bingo generally.

How much of all this could be classed under the head of "gambling that is not evil"? Absolutely none of it. Every item of it is vicious and demoralizing. Gambling, like theft, is not something which can be virtuously and properly practiced in moderation. If anybody ever did say—which we doubt—that "some people improve spiritually by a little good gambling," he said something either false or meaningless. There is no "good gambling."

This will be challenged by those whose first line of defense for any or all of the forms of gambling mentioned above is to say that "all life is a gamble," and that therefore there is no essential difference between risking money on the spinning of a roulette wheel and risking it by an investment in business. There are unpredictable elements in both events; therefore both are gambling; therefore there is no moral difference between them!

The argument is false because the use of words is inaccurate; and the matter of definition is more than verbally important, because it puts into one category things that are basically different. Not every risk is a gamble. A gamble is a risk artificially created or artificially detached from the larger situation of which it forms a natural and integral part.

Life is, to be sure, full of risks. "Dangers seen and unseen," as the prayer book says, beset us. To fear life's normal risks more than one loves the fullness of living is one of the surest prescriptions for failure. This is one of the several ways in which one may lose one's life by an excessive anxiety to save it. Every enterprise has its own characteristic uncertainties. One may reduce some of them by foresight, cover some by insurance, hedge against others by what investors call "diversification" of undertakings. But all these prudent arrangements serve to emphasize the fact of risk while cushioning the impact of mischance. Fishermen's luck, the farmer's hazard of drought, flood, untimely frost and sagging prices, the voyager's risk of foul weather and defective equipment, the merchant's uncertainties as to goods and customers, the manufacturer's chances as to materials, labor and prices, the worker's risk of unemployment, everybody's risks in relation to health, accidents, marriage and children—these are enough to prove that life is a risky business. One might suppose that it would be risky enough to satisfy all reasonable demands for the excitement of chance. And so it is, for persons of healthy minds, sound morals and a proper adjustment to life.

Gambling differs radically from all these risks which

are inseparably connected with the business of living. It creates artificial risks to which are arbitrarily attached certain "chances" of winning—often, as in lotteries, a disproportionately slim chance of winning a rather impressive prize. But in any case, the risk and the chance are unrelated to any creative enterprise. All that happens is that money changes hands according to the luck of the parties involved. This kind of event is in an utterly different class from assuming the inescapable risks of an enterprise which is worth attempting even at the hazard of failure and loss.

So far from being a justification of gambling, the fact that all life involves risks provides the basic condemnation of gambling. Every natural and necessary function of life is capable of being detached from its proper use, exaggerated, perverted and debased. Immorality could be defined in terms of such detachments and distortions of things that are right when rightly related to the whole of life. Gambling hails the courageous and adventurous spirit of man which moves him to meet without flinching the essential risks of the human adventure and says to it: "Come; take a chance; you may get somebody else's money away from him, so that you will have more than you have earned. It will be *easy* money—if you get it." Naturally, the lands in which industry and thrift are on the lowest level are those in which gambling is a universal passion and in which the children begin to acquire it as soon as they can toddle by hawking about the streets tickets for government lotteries.

But is it not strange that there should be such a surge of gambling in America just at the time when so much is being said about "security"? No, not very strange. To be sure, risk is the antithesis of security. It might be argued that the more security people get by government guarantees of all sorts, the more likely they will be to turn to gambling to satisfy the agelong habit of taking chances and running risks. As the spirit of adventurous enterprise and individual initiative declines, men are the more prone to seek the artificial risks of gambling. There may be something in this argument, but we do not press it. A decent degree of economic security for the masses of the people, most of whom cannot possibly be individual enterprisers in such an industrial society as ours, is too important to be depreciated by the suggestion that it may incline them to gambling. Moreover, gambling has probably never been more rampant than in mining camps where practically every man was on his own, running all manner of unavoidable risks during the day and playing poker at night. This argument about the coordination between economic security and increased gambling is more clever than convincing.

One could write a long essay on "Why People Gamble." It would have to be long, for there are as many different reasons as there are kinds of people. They would be reasons why they do, not why they should. Moralists should study these reasons, as they should study the reasons why men steal or beat their wives. To understand all may be to forgive all, but it is not to approve all. Gambling is a bad habit. No matter what may be the reasons why a man does it, he would be better off if he didn't, and society would be infinitely better off if all men faced the risks of life bravely but sought no synthetic risks on the chance of unearned gains. The churches should form a united front against gambling.

The Road to Damascus

EDITOR THE CHRISTIAN CENTURY:

SIR: There was a French skeptic of whom I heard long ago, who had occasion to examine the provision made in his country for the sick of mind and body; at the end he simply said, "I sometimes wish I knew where the road to Damascus lies." It is not hard to know what he was thinking. I believe if I ever went that way, I should recall that noon when a light brighter than the sun fell upon Saul of Tarsus, and I should give thanks for the energy there released, which has never ceased to be as a growing ferment in the spirit of man. But I wonder whether there is something in a place which carries its history. Or is it simply that the sight of that road acts as a help to memory? In any case, there are many places which I should desire to see in the hope that the story of some great choice or sacrifice there made might become more real to me.

I love those lines of Mr. T. S. Eliot in "Murder in the Cathedral" which speak of holy ground from which the sanctity shall not depart—

> From where the western seas gnaw at the coast of Iona
> To the death in the desert, the prayer in forgotten places by the broken imperial columns.
> From such ground springs that which forever renews the earth
> Though it is forever denied.

When I read such lines, my heart wants to believe that there is something more than an aid to memory in Iona.

In any case, however slowly, my mind, though haunted by Victorian common sense, responds to the spirit—the living spirit—of such places. I believe, may the Lord help my unbelief!

If I could go back to a certain garden in Milan, where St. Augustine waited weeping in his most bitter sorrow of heart, I might still hear the sort of sing-song, repeated again and again, "Take and read, take and read"; and I should see that great soul read and "the darkness of uncertainty" vanished away.

But perhaps in the scenery of your life and mine there are still clinging the words and acts which do not belong now to time. Quite at random, at this point I picked up a book which I love; there the author in his light and merry way tells of his return in his boyhood after a visit to the seaside to the town which he (and I) knew so well. It all came back to him years afterwards as he saw it that day: "The tram-car with its three horses was sprawling up the road to ——— because it was twenty past the hour and that was its appointed time. *Banal!* Oh, how *banal!* And yet, eternal life."

Do you ever feel like that? As though over some stretches of the landscape of life, the angel had already sworn there should be time no longer?

Ever yours,

QUINTUS QUIZ.

Japan Believes in Us Now

By T. T. Brumbaugh

"WARATTE iru. Dai-jobu yo!"—"He's smiling, so it's all right." Thus do the children of Japan appraise a situation in which American G.I.'s are involved. In this vignette is revealed much of the story of Japanese-American relations since V-J Day. The Japanese people seem convinced that the United States of America is still the best friend Japan has or could have in the present state of world affairs. Liberated from their contrary-minded military leaders, they seem as a nation to have set themselves to the task of winning American favor. Only thus, they contend, can Japan become a self-respecting nation again and a recognized part of the new world order now in process of creation.

What Wrought the Change?

Four factors, among many, can be plainly discerned as accounting for the change in the average Mr. Suzuki from a bitterly hostile foe to a polite and amazingly cooperative friend. The first factor, it must be said, is America's amazing military power. The discovery of how great this power is, along with the realization that all the destruction wrought on Japan's armies, navies and cities represents only one arm of America's might—the other arm being occupied with even greater tasks in Europe—has brought the common people to question both the sincerity and the sanity of a national leadership which would challenge such a colossus.

A second factor in this transformation is the citizens' discovery that America's soldiers and sailors are not the savages Japan's militarists had taught them to expect, but just a lusty crowd of civilians, compelled by circumstances to resort to arms, yet ready at the meagerest opportunity to become friendly and helpful even to an erstwhile foe. Add to the performance of our soldiers the astonishing sagacity of General MacArthur in doing the things best calculated to win widespread Japanese favor. These include the importing of food just when the people were most desperate, and his assurance that America desires only such changes as will convert Japan's narrow feudalistic institutions into models of democratic excellence. Finally, recall that the present regime has not blotted out the fear of Russia which existed before the war. That fear is increasing today and revolutionary tendencies among the radical and proletarian elements in Japan do nothing to diminish it. So Japanese citizens turn toward democracy and America.

A New Imperial Symbol

On November 3 Japan celebrated the promulgation of her new constitution. Flags flew from every doorpost after the custom hitherto confined to observance of *Meijisetsu*, the anniversary of the death of the present emperor's illustrious grandfather, Japan's first modern ruler. Here was revealed the significance of retaining the emperor as Japan's titular ruler. The new and more democratic era can thus be identified with all that is worthy of commemoration in the past. The emperor himself becomes the harbinger of democracy in Japan, and grateful subjects remain loyal to him as the symbol of national unity. He is seen as a benevolent monarch constitutionally emancipating his people through the tutelage of the youthful and powerful American democracy.

Yet let it not be supposed that serious-minded Japanese are not aware of the need for something more than a veneer of changed institutions. Everywhere in Japan today one is conscious of a deep current of self-analysis. The new constitution, among other things, outlaws war as an instrument of national policy. This is the first example of a nation's incorporating into its basic law what was promised by all the sixty governments signing the Kellogg-Briand peace pact. But unless this mood for renouncing war expresses itself in something more than a mere constitutional provision, Japan may easily again become a betrayer of world stability. And if other nations are not brought speedily within the framework of world order and peace, Japan may become the battleground of history's next and most terrible war.

A Challenge to Christianity

Such are the implications of what is happening in Japan today, and so seriously are they regarded as almost to monopolize not only the public speech but also the conversation of the nation's moral and spiritual leaders. In sermons on two successive Sundays the writer heard Christian pastors impressing upon their congregations the need for a new heart as well as a new mind if Japan is to measure up to the demands of her constitution. "This is a great humanitarian document," said Michio Kozaki, moderator of the newly united Church of Christ in Japan, from his pulpit in the Reinanzaka Church in Tokyo. "Only a spiritually awakened and morally revitalized people can meet such demands."

All this presents a new and challenging opportunity to the Christian forces in Japan. In the early days of Allied occupation, after the paralyzing American victories at sea and on the island approaches to the homeland, after the burning of scores of Japanese cities, after the atomic bombs, it seemed that Christianity might never rally from its submission to the nationalistic forces rampant during the war. But American chaplains and Christian G.I.'s quickly found kindred spirits, and a revival of Christian activity was soon in evidence. The flying visit of four outstanding American churchmen shortly thereafter also helped greatly to call Japan's Christian leadership out of the stunned hopelessness which at first characterized the entire nation. When this visit was followed by a steady influx of former missionaries from the United States and Canada, with increased supplies of food and clothing for relief and rehabilitation, a spirit of assurance replaced despair and the Christian movement began to pull itself

out of the ashes of hundreds of destroyed churches, schools and social institutions.

That the indigenous Japanese church is now, little more than a year after the end of the war, awake to the responsibilities and opportunities of the times is manifest in the "Three Million Souls for Christ" movement recently projected for a three-year period of intense evangelism by the Church of Christ in Japan. It is seen in the relief and rehabilitation programs being undertaken by church agencies that were almost dormant during the war. It appears in the revived activity of the Christian schools and of the Christian Educational Association. The latter has undertaken to coordinate Christian education from kindergarten through college, and the plan culminates in the proposal to create a great Christian university where graduate study and professional training will be offered.

The prominent place given Christians in Japan today is also encouraging. At least three members of the present cabinet and three prefectural governors are Christians. Many officials who do not profess any religious affiliation nevertheless frankly espouse the spiritual and moral principles which underlie all Christian activity. It may be said without fear of contradiction that in both urban and rural areas Japan is seeking that which will best prepare her people for sharing fully in the interdependent life of a world of television, air transport and atomic energy. Whether democracy or communism eventually appears best fitted to fill this need depends largely upon the attitudes of Christians in America and in Japan. Many of Japan's best people hope it will be Christianity.

Chaplains in Combat

By John Ruskin Clark

THE QUESTION most frequently asked me by people who know that I spent two and one-half years with the marines as a chaplain is, "Is it true that the Catholic chaplains were better men and did a better job in the service than Protestants?" My answer is limited to my own experience, but my reflections on this particular question give an insight into a larger problem which is currently vexing all Protestantism; namely, Why are the activities of the Protestant churches less widely publicized than Catholic activities? The reason Protestant chaplains received less recognition is a clue to the reason Protestant churches as a whole make less impression on the channels of public persuasion.

I

I deny categorically the generalization that the Roman Catholic Church sent men of better caliber into the chaplaincy than Protestantism did. My respect for my profession was greatly enhanced by the fine type of men I met in the Protestant chaplaincy, where I came to know parsons of other denominations much better than the exigencies of church rivalry in civilian life permitted. The Catholic Church endorsed just as many chaplains who could not make the adjustment to military life as the Protestant churches did.

It was not the quality of the men who wore the crosses, nor was it solely the amount of money spent in an organized publicity campaign, that accounts for the difference. The Protestant chaplain received less recognition than the Catholic because of the radically different resources with which he worked. The disparity was only more obvious in the service, where the contrasting disciplines were juxtaposed in trying conditions, than it is in civilian life, where we pursue our independent ways.

The exigencies of war reveal the efficacy of religious ministrations in anxiety, suffering and sorrow when words do not signify. It is not the relative validity of various theologies that is most exposed, but the difference in the religious usages which must give concrete expression to any theology. It is just here that Protestantism, as a whole, is found wanting. As a Unitarian, a minister of an extremely non-liturgical church, I suppose I felt this lack more acutely than others, but men of other denominations have confessed the same experience.

There are moments of anxiety when the act is more significant than the word in giving emotional assurance. In the early days of the Okinawa campaign, when our regiment was sweeping through enemy-infested territory, the Catholic chaplain and I visited one of our companies in bivouac. I roamed through the area, greeting and chatting with men who were under the tension of insecurity. The priest, however, was soon surrounded in the conspicuous center of the encampment by kneeling men "going to confession" and receiving the "consolation of the holy sacrament." Something was obviously going on which was meaningful to the Catholics, and impressive to the non-churched as well as to the Catholics. The "father" could be seen going about his business.

To combat photographers, that was the sort of dramatic scene that makes a good news picture. News photos show the dramatic, and there is little of the dramatic in Protestant practice. Even the mass looks more eventful than the Protestant worship service.

II

Religious rites have more significance, however, than their mere publicity value. At our regimental aid station, when the casualties were pouring through, I busied myself with the extra little services, for which the corpsmen had no time, to make the wounded more comfortable physically. Occasionally I had an opportunity to soothe a distraught spirit with the Lord's Prayer or the Twenty-Third Psalm, but only rarely did I know that a Protestant man would find a prayer helpful. The "P" on the dog-tag of a wounded man signified only that he was not a Catholic or a Jew. It did not indicate that he was prepared to

welcome a particular religious observance as meaningful as prayer in such an emergency. I had no religious ministrations that I could confidently use to ease the emotional tension of the Protestant wounded. The priest, on the other hand, administered the appropriate rite to all Catholic wounded. His religious rites were taken so seriously, by himself and by the Catholics around him, that he would be called out of his "sack" at night when wounded were brought into the sick bay.

III

In the early part of the campaign, when we had time to be concerned about individuals who had been killed, I was deeply distressed as we identified our dead preparatory to writing letters of condolence to the next of kin. When the Catholic chaplain found one of his men, he performed a little rite that demonstrated his concern to the bystanders. He did something that satisfied their need for a token signifying their common distress. But when I found a Protestant boy, I could only gently cover his form again, while the spectators stood by in a silence heavy with disappointment.

Thus the Protestant minister took with him into the service few generally recognized ceremonies he could use. He had the public practices common to all churches, but he had no liturgy for informal, personal use when there was need for assurance or for some little deed to help pass over a crisis too tragic for conversation. Even the religious customs of his own church had to be modified to meet the varied expectations of his congregation. Consequently, the services he conducted were a "least common denominator," familiar in detail to no one.

Since the Catholic chaplain worked within a well defined and established sacramental system, he was apt—at least with the marine corps, which officially requires few additional duties of chaplains—to hold himself responsible for only his "religious duties." If he was faithful in attending to these, he was respected. The priest was honored for his office; the minister, in accordance with the Protestant tradition, only for what he was and did.

Since our religious function was not clearly prescribed, we chaplains sought other justifications for our position, some valid and some dubious. Our tradition does not confine religion to formal observances; hence we were apt to be more responsive than Catholic chaplains to opportunities for welfare work—promoting libraries, recreation and educational activities. We rendered useful service and won a recognized place in our organizations, but these were extracurricular activities which did not redound to our credit as religious leaders.

Or we emphasized counseling. Just by letting a man talk himself out in absolute privacy, with sometimes a suggestion of another point of view, we helped many a soldier ease his burden of anxiety. But when the role of helper in time of trouble was overemphasized, it boomeranged. Many problems which were brought to us were beyond our help or influence, and we were not adequately trained to bring about the psychic readjustment which was often the only possible solution. Consequently, the chaplain came to be dubbed the man who issued "sympathy chits."

The minister was on his own in the service not only in working out just what his duties were, but also in terms of loyalty and support. The priest had not only the same ministrations but also the same loyalty which he had enjoyed in his parish. The 30 per cent of our regiment who were Catholics gave personal allegiance to their church's representative. The rest of our men, except for the Jews, were classified as Protestants and were nominally my responsibility. But few of them thought of me as a representative of their communion. Those who had an institutional loyalty identified themselves with anything from high Episcopalianism to esoteric sects. A minister may have succeeded in becoming "my chaplain" to a large number of his men, but he was a representative of "my church" only to those who shared his denominational ties.

Even among those Protestants who had specific loyalties, religious ideas were very vague. Most Protestant churches are remiss about giving their people a concrete idea of what they are committed to. Our men don't know what it means to be a Christian, except in terms of "thou-shalt-not's," or what real difference it makes whether they are Protestant or Catholic, much less members of any particular denomination. For instance, the few members of my fellowship whom I met in the service admitted their religious affiliation with only the characteristic concession, "I used to go to a Unitarian church."

IV

Protestant clergymen are so little in the habit of working together that they did not generally perceive the relation of a fellow chaplain's difficulties to the prestige of all Protestantism. On the other hand, career line officers learned to respect Catholic authorities outside the military chain of command, running through priests in higher echelons to the Military Ordinariate in Washington, by whose aid a Catholic chaplain could get a compromising situation altered or himself moved. The General Commission on Army and Navy Chaplains, like the Federal Council of Churches, was unable to speak with the authority of all Protestantism in behalf of its chaplains, and therefore lost much of the effectiveness it might have had.

The group-loyalty of Catholics moves them to give recognition to their priests at every opportunity. Not only did Catholic publications make good use of Catholic publicity releases, but the public press was sure of much wider interest for a story about a Catholic chaplain than for one about a Protestant of a particular denomination. It is taken for granted that, for instance, only Methodists are interested in what Methodist chaplains are doing, not all Protestants. Actually, competition for recognition is not between Catholicism and Protestantism, but between Catholicism and particular denominations.

Therefore I think we can answer the question as to why Catholics get more public attention by saying that it is not necessarily as a result of either a costly campaign or a diabolical plot, but just "comes naturally" to a group that is aggressive in promoting the church to which they are loyal. To summarize: although we cannot accept Catholic authoritarianism, we can and should have an adequate liturgy to minister to human needs, positive instruction, and greater identity of interest among Protestants. Then we may hope to have the unified loyalty of our people which will command attention for our convictions and our way of life, but not until then.

Why Is Conscience a Crime?

By Josephine Johnson

ONE PURPOSE of government is to protect the consciences of men from oppression. That at least was the view of George Washington, who said in 1785: "Governments being, among other purposes, instituted to protect the consciences of men from oppression, it certainly is the duty of rulers, not only to abstain from it themselves, but according to their stations to prevent it in others." Measured by that standard, our government must be set down as a failure.

Treated as Felons

Today, more than a year after the end of the Second World War, it is keeping in prison a thousand men whose only crime is that they obeyed their consciences rather than the state in the recent war. Thousands more who have been released live on with their civil status impaired by the brand of felony, being treated as society treats convicted murderers and thieves who have been released. Under the strange code of this civilization, the man who kills and the man who refuses to kill stand together outside the common pale in a pariah caste. Men accused of wartime sedition have gone free without a trial. Ex-convicts who entered the army from prison were granted amnesty. Men and women convicted of election frauds which undermine the whole basis of democratic government have been pardoned. But amnesty is denied to men who acted from the deepest conviction in behalf of a lasting peace and a true democracy.

Like those young soldiers who fought in the war believing that they took the one course possible to put an end to murder and oppression, the young men who would *not* fight made their choice also. They chose prison and social ostracism, believing that they took the one course possible to prevent murder and oppression from growing and spreading down the centuries. They foresaw some end to the killing, if not for those who died heroically in this war, at least for the generations of young men after them. In some far day, they hoped, the nations would hear, as Abraham heard, the voice of God above the fire, and cease offering up their sons, but turn instead and find the ram in the bushes—the ram with the golden horns—and make the real and acceptable sacrifice.

A Rebuke to America

"It is inconsistent with the spirit of our laws and Constitution to force tender consciences," wrote Thomas Jefferson in a proclamation concerning paroles. But we have not only forced the "tender conscience" (a debatable adjective since it has such iron integrity); we have levied on the young men of belief far longer sentences in prison than on persons convicted of traffic in white slaves or the peddling of narcotics. Some sentences do not expire until 1951, and even then the convicted man comes out without his civil rights and in some states cannot vote, hold office or get professional jobs.

The reasons for the radical step taken by the conscientious objectors were varied. Besides the religious pacifists, there were Negro objectors to army jimcrow, Puerto Ricans, Moslems, Hopi Indians and Asiatics. Some objected on political grounds, some on moral and humanitarian grounds. Yet they all share "the peace above all earthly dignities—a still and quiet conscience." That peace the conscience of the nation and its lawmakers cannot share so long as we condone the hypocrisy of universal lip service to freedom and tolerance while penalizing those who attempt to practice these things. The millions of written words and thousands of speeches on freedom and tolerance, combined with our complacent belief that more freedom and tolerance are enjoyed here than in other countries, rise up to rebuke us. The fact is that in these less enlightened lands, both enemy and allied, political prisoners and conscientious objectors have been released. The prison doors in Japan are open to free, among others, those once convicted of "seditious thoughts." Canada has granted amnesty to 14,000 men; England has only 26 left behind her bars; and those men of conscience whom Hitler imprisoned, if they are still alive, are free.

The Record of C.O.'s

The record of conscientious objectors has been noteworthy during these years for service rendered in one way or another to others and to the national life. Having once taken what appeared to most people a negative and quiescent stand, they have turned that negativeness into a force for good and constructive action for their fellow men. They have voluntarily starved, frozen, contracted diseases and been bitten by lice in scientific experiments. They have voluntarily undergone worse treatment in prisons and gone on hunger strikes to end racial discrimination and other abuses. They have fought for reforms in mental hospitals, and have been directly instrumental in exposing and correcting our medieval heritage in the treatment of the insane.

There are many reasons why amnesty should be granted these men and a presidential pardon given those in prison, with restoration of civil rights to them and to all who have been released. These reasons range from the overly sentimental to the coldly historical. They include the notable social contributions of the conscientious objectors and reasons which may be considered only religious ones by people who think of religion as a segmental rather than an integral part of life. But it is a fact, very terribly true, that when the state imprisons men for conscience' sake, when men are classed as criminals and deprived of civil rights for refusal to commit what they consider crime, then that society, that state or nation, may no longer declare itself free and democratic, but has begun the long invisible descent into fascism, the slow freezing into the iron image of the Master State. No sacrifice in all the war was made for this.

The First Century and Now

By Wesner Fallaw

THE PASSING of life as men know it on earth is but preliminary to new life. To be Christian is to be assured that physical death is a mere episode in the endless flow of time. Time and eternity are bridged by an ordeal, by personal and cosmic suffering, but this is no cause for fear. Christians are to fear only those powers that can destroy the soul. This the first century Christians believed. It was basic in their eschatology. It is relevant for our thought today.

Regardless of Prof. Buell G. Gallagher's argument, in The Christian Century for October 30, that atomic destruction is evitable, there is weighty evidence—religious, ethical and scientific—that the end of the world may be imminent. We must therefore put aside our complacency and confront this possibility. In doing so we can find help in the New Testament. We need to consider the meaning of first century eschatology for our scientific era and the role of Christians as they face the threat offered by the atomic bomb.

I

Modern man can hold to the knowledge given him by the social and natural sciences and at the same time derive help from the profound faith of the first Christians. However mistakenly, they believed that world's end was certain and imminent, and they faced the situation. Their ignorance of natural law and the sciences of man no more lessens the worth of their example than the pre-scientific character of Jesus' thought lessens the truth of his essential teachings. To say this is to go on record as believing in a religion of discovery *and* revelation. There are today not a few men of faith who, though deficient in physics and anthropology, both understand and live Christianity better than many who possess vast knowledge. This is not to say that ignorance insures Christian merit. Indeed, ignorance of scientific findings may distort a man's religion, just as religious illiteracy often prostitutes the use of science.

Twentieth century eschatology can borrow the religious insights of first century Christians without adopting the reasoning by which they came to hold their belief. Like their Old Testament forebears, the early Christians thought of God as interposing himself in cosmic and human affairs, as precipitating crisis, destruction and judgment preliminary to redemption and restoration. Modern Christians, on the contrary, understand quite clearly that man, not God, may be on the verge of disrupting the present order. Certainly crisis is at hand—read current history. How close annihilation is—despite Professor Gallagher's conviction that it is avoidable—may be perceived by any literate man, however unimaginative, who will pause a moment and read what reputable scientists repeat times without number.

Primitive Christians held that man must look forward to judgment by God. The imminent Parousia was to usher in a day of final reckoning. More recently Christians have held man to be under constant judgment. Each human choice and act carries with it a judgment—scientific, in the sense of cause-effect, and religious, in an ethical sense. This belief has tended to eliminate the expectation that judgment would come at some final or supreme divine event. One does not have to be either "fundamentalist" or "sophisticated"—to use Professor Gallagher's terms—to suggest that modern Christians would do well to consider the possibility that there are judgments along the path of human conduct *and* at the end.

The modern religious thinker who, like the first century Christians, recognizes the fact of sin is no longer called naive by his fellow moderns. He is called realistic, and is looked upon as one who has begun to comprehend the true dimensions of man's dilemma. The point is that as primitive and modern Christians join in perceiving that man is sinful they may likewise join in accepting the other side of this belief: accumulated sins entail accumulated judgment. How this judgment is to come is less important than why. Early Christians answered the how with the prevailing Jewish apocalpytic view; they thought that God would summon to his court the quick and the dead in one dramatic event. We need not accept this view literally in order to appreciate its significance for us. But it is an essentially correct and Christian view that sees God as one who stands ready, through his judgment, to bring justice to a world made unjust and evil by man.

On the why of God's judgment of man we moderns are at variance with primitive Christians, but we may be closer to their thought than we at first think. Both primitives and moderns rightly hold that man's sin evokes judgment. But whereas first century Christians believed that God purposed the judgment we must say that man in his freedom has elected to distort God's purpose. Hence man has left to God but a single recourse: that of pronouncing judgment. And though this judgment has been taking place all along—for each sin entails its own immediate judgment—the greatest moment of reckoning may be expected to follow the greatest of sins, when and if man, aware of his act, elects to press the button of global destruction.

II

The modern Christian who recognizes the authority with which physicists, chemists and biologists speak today joins them in repeating that world's end is possible, and in adding that it is still avoidable. Both scientist and Christian agree that the issue is, in a measure, in the hands of man. At this point the modern Christian, the product of a scientific era, disagrees with the primitive Christian.

I do not subscribe to a literal adoption of primitive Christian eschatology. But in it is the core of truth that an end of human order will come. Professor Gallagher appears to agree with this belief, although wherein he agrees is unclear from his article. Perhaps his doctrine of

final events envisages a non-violent, gradual transition from this sinful world to a new Jerusalem, gently tendered by God. One can hope that this will be the case and grant Professor Gallagher his right to such a view—if indeed this is his view.

But anyone who finds nothing of value for a scientific age in first century Christian thought runs the risk of presenting the anomaly of being less eschatological than unchristian scientists. One cannot, in fairness, classify Professor Gallagher with those modern spokesmen for Christianity who, having rejected eschatology, find themselves obliged to reject the whole dimensions of the faith. Possibly he will agree that these persons are not merely less than Christian in thought; they are also less than scientific.

It must be recalled that the atomic apocalypse is not the first indication we have had from science that a catastrophic end of the world is possible. It is rather widely held that, with the cooling of the sun, some millions of years hence, earthly existence will terminate. Without entering into a discussion as to whether this event is to be ascribed to God's intervention or to the imperfections of a cosmos in which the second law of thermo-dynamics operates, we simply point out that scientific and religious thought agree that an end is coming.

It is precisely at this juncture that primitive Christian eschatology and the findings of our scientific era unite in insistence that man must, at some time, reckon with an end of the world. Anyone who contends, therefore, that annihilation is evitable must qualify his statement by saying that it is, at most, evitable at present. If he says more, he is naively optimistic and he disregards science. But the worst of it is that he shows himself as possessing an inept religion, one incapable of understanding that the threat of annihilation should be used to motivate righteousness and as an opportunity for reassessing the meaning of the future life.

III

Professor Gallagher objects to my saying that we are but relatives preparing one set of plans in case the patient —the world—dies. He suggests that were I to take second thought, I would join him in urging that we consider ourselves "faithful doctors and nurses, restoring the life of the patient." In the second paragraph of Section IV of "Atomic Apocalypse" I outline for the Christian facing the threat of atomic destruction a role more positive than that of standing passively beside the bed of a doomed society. With Professor Gallagher I would urge Christians to work at the task of restoring the patient—to work with prophetic courage and religious optimism and to seek, in utter devotion to man's welfare and God's will, to remove the viruses of nationalism and racism. I said: "There is a sickness unto life, as successful termination of crisis always attests." The recurring theme in "Atomic Apocalypse" is the possibility of atomic destruction, not its inevitability. The prevailing theme is the Christian capacity to triumph over catastrophe. It is the task of Christians to spend themselves unreservedly both in a restorative type of ministry and in a ministry of social reformation calculated to avert global disaster and to build the Kingdom of God on earth. But just as the physician permits himself no illusion that a patient sick unto death can be guaranteed a cure, so must we work without false optimism. Again, as the physician works on even when he seems to have lost the battle, so must Christians work as long as human needs exist.

I would dissociate myself from those who believe that man can do nothing about social salvation, who leave the whole task to God. To value what first century Christians did in the light of their eschatology is not to limit ourselves to their range of action, although they have something to teach us in economic and other behavior. But at least we would do well to understand with them that the human order has a terminal point. We may escape atomic destruction, but it seems clear that some kind of end awaits some generation at some point in time. To be Christian, to be scientific, is to accept this view.

IV

Let the modern Christian think of himself in this crisis as one who can thank God that at long last liberal religion has an equivalent for hellfire, which can and should be used to lead men to repent and work the works of righteousness. But let him also realize that, on the basis of cumulative evidence, he may expect global dissolution sooner or later, and must change his life and his world if it is to be later rather than sooner. From this hour onward, one cannot be assured of continuation of earthly and human existence; one can only hope for it. Certainly the hope is strengthened to the degree that the churches, from the local congregation to the World Council, increasingly exercise their purposes and functions.

The primary role of Christians as they face fearlessly the likelihood of an atomic conflagration is to put the central objectives of ecumenical Christianity to work, and first in the home community. Only so may there be a restorative impact from a united Christendom; only so may there be redemption of men and nations. Among the essential needs that must be met before we can be very hopeful of human survival are the practice of brotherhood by welcoming all races into our local Christian churches; exerting civil and political pressures aimed at bringing justice to bear locally and nationally; helping our communicants discover the depth and height, the glory and profound meaning of our faith; rediscovery of prophetic religion, with its espousal of truth and readiness to sacrifice; radical reconstruction of dull and ineffectual churches which exist on the spiritual endowments of the past; teaching the local church how to be willing to lose its institutional life if that is the price of establishing a united family of God worthy of his fatherhood. Beyond that, there is the pressing need for churches to chart the way of religious union, so that the nations, looking on, can learn how to build one political world. For world order can be purchased only at the price of surrendering national autonomies, and relinquishment of power can be brought about only after a spiritual transformation of the churches—literal, not allegorical—has been achieved.

If these and similar needs are met, Armageddon will be delayed. Otherwise, it comes on apace. It is our task to work as though we had eons left, or merely a few years.

BOOKS

Invitation to the Bible

How to Read the Bible. *By Edgar J. Goodspeed. John C. Winston Company, $2.50.*

THE BIBLE is good reading. Much of it is not easy reading unless the uninstructed reader has help from someone better informed. The Ethiopian steward realized this when Philip asked him, "Understandest thou what thou readest?" (Acts 8:30), and he answered, "How can I except some man should guide me?"

Professor Goodspeed furnishes a guide which will be useful not only to those who know little about the Bible but also to those who know a good deal. His scholarship is thorough and mature, a scholarship for which all scholars in the field of biblical research have profound respect. But he bears his scholarship lightly. In this book, which is intended for use by ordinary people who do not expect to become great scholars, he does not clutter the pages with the many minute details which are of the essence of scholarly research. He presents the results, rather than the technical processes by which they were attained, and he presents them with clarity and as much simplicity as the nature of the material permits.

The reader who has done a good deal of Bible reading, or even of Bible study, may be presumed to have in mind the general framework of biblical history and literature. But even so, he may not know just where to put his finger on the best passages in the writings of the poets and seers of Israel, or the most helpful devotional passages, or the best speeches, sermons or dirges. Here he will find helpful suggestions. More frequently, perhaps, the habitual reader has a great many favorite passages and knows where to find them, but has only a vague notion of their relation to the other parts of the biblical record and a very foggy conception of the Bible as a whole. For these, Dr. Goodspeed furnishes the framework, the broad patterns, the historical backgrounds, and summaries of the several books.

Perhaps the most useful service that this book can render is as an introduction to the Bible for people who know little or nothing about it. This is a very large class and, it is to be feared, an increasing one. Among them there are those to whom the impulse must occasionally come to form some acquaintance with this greatest of all "great books." But the Bible is not a very simple or easy book. It is a library, and the best way to read in a library is not to begin at the left end of the top shelf and read straight through. Dr. Goodspeed tells such readers how to go about it, where to begin in order to find the things of primary interest before they get bogged down in materials that have no great appeal, and in what order to proceed if they would get the clearest and truest idea of the contents of the Bible.

Various methods of classification are used, all useful in arriving at a clear understanding—by purpose and theme, by types of literature, by chronological sequence. There are historical introductions to the several books, data about their authors, brief digests of their messages, and specific suggestions pointing to passages of special interest, as well as separate chapters dealing with the historical backgrounds of various periods.

Such a book is at the farthest remove from being a substitute for the Bible. On the contrary, it is specifically a guide to the reading of it, and it whets the appetite for that reading. One of the best characteristics of Professor Goodspeed's book is that it makes the Bible seem so well worth reading.

W. E. Garrison.

Books in Brief

Soviet Philosophy, A Study of Theory and Practice. *By John Somerville. Philosophical Library, $3.75.*

About a decade ago, the author spent two years in Russia on a Columbia University fellowship as a student of Russian philosophy and the Russian language. Both lines of study have been fruitfully continued. His book neither attacks nor defends the philosophical thought and the ethical theory and practice now dominant in the Soviets. But being based on scholarly research and apparently written without prejudice or illusions, it is an excellent antidote to unreasoning hostility and a valuable contribution to understanding. No other writer with comparable equipment has, we believe, given equal attention to this important theme.

Citizen 13660. *Drawings and Text by Miné Okubo. Columbia University Press, $2.75.*

Miss Okubo is an artist, American by birth, Japanese by race, a graduate of the University of California, and good enough in her profession to have had her work appear in *Fortune* and other plushy magazines. When the war broke out, she was in Europe on a University of California fellowship. She returned home to California and settled at Berkeley with her younger brother. The dragnet of the Wartime Civil Control Administration which gathered up 110,000 Japanese (two-thirds of whom were American citizens) for internment caught them along with others. That is how she became "Citizen 13660." The book is a pictorial diary of her eighteen months of internment—six months of it in a converted horse-stall on a race track. Most of each page is occupied by a picture, with a little text below. There is much humor, no bitterness—except what the reader's own indignation will supply. This is an item of Americana which ought to be preserved. The longer one contemplates it, the more embarrassing it gets.

Books Received

(Some of these will be reviewed)

Boy from Nebraska, The Story of Ben Kuroki. By Ralph G. Martin. Harper, $2.50. This belongs right beside Miné Okubo's *Citizen 13660.* That tells, chiefly in pictures, the story of an American girl of Japanese race who was among the citizens illegally shifted from California to internment camps in the early days of the war. This is the story of an American boy of Japanese race who went through 58 aerial missions as a gunner, in both Europe and the Pacific, kept going back into action after he had earned replacement, lost a leg, and still had a lot of trouble convincing a great many hysterical patriots that he was really an American. Much of the book is regular soldier experience, such as has been written in a dozen other books. But always there is this added thing that gives it special meaning—this question of race prejudice and the stupid folly of it.

Sequoya. By Catherine Cate Coblentz. Longmans. $2.50. Sequoya was a grand old Cherokee, one of the most admirable individuals among all American Indians. He well deserves his two monuments, a statue in the Capitol at Washington and the attachment of his name to the biggest and oldest living things on earth,

the "big trees" of California. Mrs. Coblentz tells, for young people, the inspiring story of his life.

Small Communities in Action, Stories of Citizen Programs at Work. By Jean and Jess Ogden. Harper, $3.00. The authors, who work out of the University of Virginia as promoters of adult education throughout the south, tell of the practical achievements of many small communities in public health, improvement of schools, organization of libraries and museums, agricultural and industrial experiments, and many other projects looking to cultural and economic betterment and to the building of public-spirited citizenship.

Truman Speaks. Edited by Cyril Clemens. International Mark Twain Society, Webster Groves, Mo., $2.00. President Truman's principal speeches, beginning with a few words to the representatives of labor and management, Nov. 19, 1943, then skipping to an address to the junior high school of Jefferson City, Mo., Feb. 22, 1945, and ending with his nine steps for meeting the world food crisis, Feb. 6, 1946.

Eileen, A Dramatic Sonnet Sequence. By Robert Thomas Moore. Wings Press, Mill Valley, Calif., $1.75.

On Final Ground. By Harold A. Bosley. Harper, $2.00.

Four Plays by Holberg. Translated from the Danish by Henry Alexander. Princeton University Press, $2.50. Ludvig Holberg may have been the leading Danish playwright of the eighteenth century, but, if so, the theater must have been in no golden age. These comedies doubtless occupy a place of some importance in a study of the history of Scandinavian literature but, like many English plays of the same period, they give the impression of being third-rate imitations of Molière.

Holdfast Gaines. By Odell Shepard and Willard Shepard. Macmillan, $3.00. A historical novel.

The Children's Inferno, Stories of the Great Famine in Greece. By Lilika Nakos. Gateway Books, 301 E. 18th St., Chicago, $3.00. Heartbreaking stories not of starvation only but of cruelties, even to mutilation, suffered by the children of Greece during the war. The author, said to be the most prominent woman writer in Greece, wrote in French. The English translation is by Allan Ross Macdougall. There are, almost unbelievably, notes of joy and beauty even in this catalogue of horrors.

Lost Treasures of Europe, 427 Photographs. Edited by Henry La Farge. Pantheon Books, $5.00.

CORRESPONDENCE

No One-Way Road!

EDITOR THE CHRISTIAN CENTURY:

SIR: Let's not have any more articles dealing with what the veteran thinks of the church or what he expects of the church. What does he expect? It seems to me that he expects just what every other church member expects. And it is just as important for the veteran to ask what the church expects from him. This shouldn't be a one-way road.

St. John's Methodist Church, Milwaukee, Wis. NORMAN S. REAM.

A Legal Opinion

EDITOR THE CHRISTIAN CENTURY:

SIR: The editorial on the Wisconsin bus bill, in your issue of October 30, very properly referred to the principles set forth by Mr. Justice Cardozo in his book, *The Nature of the Judicial Process* (p. 51), where he enunciated a law of development which has a definite application to the issue in this case. He pointed out that whenever a new principle is introduced into the statutes, it has a tendency to expand to the full limits of its inherent logic. If the statute in the case at bar is validated, it will introduce into constitutional law the new principle that the state may take tax money paid by citizens for public education and devote it to the service of private individuals or sectarian organizations. The expansion of that principle, according to the operation of Justice Cardozo's law, will open the public treasury to raids of ever increasing variety and size in support or aid of private, sectarian organizations. If the court rationalizes such a statute to show that it conforms to the Constitution, or rather rationalizes the Constitution to show that the Constitution sanctions such a statute, the court for all time has validated the principle that a state may divert public money to aid and support of private, sectarian organizations, notwithstanding the mandate of separation of church and state inherent in the first amendment. The principle then lies around like a loaded weapon ready for the hand of any local officials who can bring forward a plausible claim for its use in providing tuition fees or health facilities or other aid and support of private, sectarian schools. Each use of the principle embeds it more deeply in our law and thinking and expands it to new uses and purposes. It will eventually make impossible the maintenance of any line of separation between church and state. Expanded to its logical conclusion, it will mean either control of the state by the church, which is clericalism, or control of the church by the state, which is totalitarianism, thus aptly characterized in your editorial.

This basic principle of the Constitution is now clearly presented to the Supreme Court in the case of Arch R. Everson *v.* Board of Education of the Township of Ewing, *et al.*, in which the undersigned appears as attorney for the General Conference on Public Relations representing four nation-wide Baptist conventions, scheduled to be heard by the United States Supreme Court on November 21.

It will be argued in that case that the mandates of the first and fourteenth amendments, embodying the great principle of the separation of church and state and therefore forbidding the diversion of public funds to private uses, should not be lightly whittled away by state enactments masquerading in the garments of police power and sanctioned by the attractive, but fallacious, argument that they are in aid of compulsory education statutes. To lay with one hand the power of the government, in the form of taxation, on the property of one citizen, and with the other bestow it upon another citizen in aid, directly or indirectly, of private enterprises, cannot be justified under our constitutional mandates, even though it is done under the label and in the name of the public interest.

Washington, D. C. E. HILTON JACKSON.

The Nuremberg Trials

EDITOR THE CHRISTIAN CENTURY:

SIR: Not a regular reader of your publication, I have just come across your editorial of October 30, "Was It a Trial by Victors?" It is indeed revealing to see that our United States propaganda machine has operated so perfectly that even a publication which represents the golden-rule religion will uphold anything so grossly unjust as these "trials."

Those of us who have no legal training are, of course, handicapped by any debate regarding the letter of the law, be it national or international in scope. However, though the laws of the world are complicated, the laws of right and wrong are still quite simple. One need not be "smart" to know that the methods of early barbarians in dealing with conquered peoples were wrong, or to realize that "an eye for an eye and a tooth for a tooth" is a philosophy supposedly superseded by a more tolerant faith.

Probably it doesn't really matter, so far as the progress of civilization is concerned, if the United States is soon destroyed by the fear and hate which she herself has bred among her fellow nations. But I should think it would matter to you whether or not your Christian philosophy prevails. And surely it cannot survive much more of the kicking-around it has had from Mr. "Justice" Jackson and Company.

Moorestown, N. J. ADA C. ROSE.

United Council of Church Women Takes Advanced Social Position

Third Biennial Meeting Calls on Members to Oppose Racial Segregation on All Levels and Votes an Increased Budget to Further Study of United Nations—Hears First-hand Reports of Churchwomen's Activities Abroad

By Margaret Frakes

GRAND RAPIDS, MICH., Nov. 14.—Strong criticism of "outgrown social policies" of the churches marked the deliberations of the 1,100 delegates to the third biennial assembly of the United Council of Church Women held here this week. One speaker declared that it was the function of the council, "on social issues, to put the fear of God into ecclesiastical authorities," and the delegates agreed. Almost "without benefit of clergy," the council represents some 10,000,000 women in most of the Protestant communions of the country. It is proud of being a grass-roots organization and intends to keep that character. Since its formation in 1941 by a merger of the National Council of Church Women with the women's committees of the national home and foreign missions organizations, the council has developed a strong central organization, 41 state councils and 1,400 local interdenominational churchwomen's councils.

Action on Current Issues

In its final business session, the assembly called for renewed emphasis in local and state units on the national body's policy of complete non-segregation. It condemned the prevalence of violence as expressed in recent lynchings. It reaffirmed its opposition to military training, and petitioned President Truman to grant amnesty to conscientious objectors still in federal custody. It called upon the government to put under control of the United Nations the islands seized from Japan, to halt the stockpiling of atomic bombs and work for international control of atomic development, to participate fully in plans for universal disarmament, and to take steps for admission into this country of a "considerable number" of the refugees now in displaced persons' camps. It sent to President Truman a message urging him to use his influence to have the Palestine issue brought before the United Nations.

Noting that much of the legislation in the economic field for which local councils have worked—a fair employment bill, expanded social security, etc.—failed of realization in the 79th Congress, the assembly urged local groups to continue study of such legislation in the light of Christian principles and to make their evaluations known to political leaders. So far, it was reported, little success has met the efforts of local councils to establish relations with labor and industrial women's groups.

Indicative of the council's pride in its unique nature as an organization that, seeking to carry out the mind of Christ, has already achieved unity beyond denominational ties, was its decision to refrain from a definite recommendation on future affiliation with the proposed national council of churches until it is apparent that it can retain its character despite such affiliation. The council is the only one of the eight interdenominational agencies considering the merger whose board members on all levels are not appointed from denominations.

To Study Status of Women

The assembly voted support of the study on the status of women in the church to be undertaken by the American committee of the World Council of Churches. Local and state councils will aid in making the surveys for this study, which is expected to discover exactly what place women now occupy in denominational activities, how they feel about their opportunities to share in building a Christian world climate, and whether a world association of churchwomen is feasible.

The world-wide outreach of the Christian fellowship among women was dramatized by the frequent appearance before the assembly of women from churches in other lands. Among these envoys were Cornelia van Asch van Wijck, world president of the Y. W. C. A., and Hans Schokking, both of Holland; Tamaki Uemura, Japanese pastor; Lucy Wang and Hsiang For-Mei of China; Dr. Josefa Ilano of the Philippines; Mrs. Prem Nath Dass and Mrs. Arputham William of India; Kathleen Bliss, editor of the *Christian Newsletter*, and Mrs. Harold Rattenbury, both of England; Mrs. Thomas H. Binstead of Wales; Mrs. Induk Pahk of Korea; Grace Wares of Liberia; and Mrs. David Jogi of Estonia.

On World Relations

A considerable part of the increase in budget voted for the next biennium will be devoted to expanding the work carried on by the council's important committee on Christian world relations. To direct this work, Mabel Head, who has been the council's observer at United Nations sessions for the past seven months, has been added to the staff. Miss Head, who gave to the assembly a report of her observations, has been invited by the state department to advise on the steps to be taken for world relief following termination of UNRRA. The assembly heard an address on the church's place in the world today by Walter W. Van Kirk, and an explanation of the proposed measures for atomic control by A. E. Cosgrain of the National Committee on Atomic Information. It voted to endorse the goals of such subsidiary agencies of U. N. as UNESCO, and urged local councils to sponsor institutes to train leaders for parish study groups on international organization.

Much stress was laid throughout the sessions on the council's firm stand against racial segregation. Two years ago its committee on Christian social relations undertook a study of segregation on the local level, a study financed by the Rosenwald Foundation. Churchwomen in 106 communities made a survey of the extent of segregation in their own neighborhoods, and many of them went on to devise practical means of improving the conditions they discovered. The results of this study, which was directed by Louise Young, on leave from Scarritt College, Nashville, were made available to the assembly on Wednesday. On the same day, background material on the problem was provided in addresses by Ethel Alpenfels, New York University anthropologist associated with the New York bureau of intercultural relations, and by Will W. Alexander of the Rosenwald Foundation. Then forums on minority problems were led by Lillian Smith, Georgia novelist and lecturer, Harry Rich-

(Continued on page 1454)

Sockman Urges Tolerance

Speaking to St. Louis Protestants, He Warns Against Majority's Pitfalls

ST. LOUIS, MO., Nov. 12.—This city's second annual Reformation Day service drew about 14,000 persons to Kiel auditorium and the opera house on Nov. 2. The observation was sponsored by some 300 Protestant churches associated with the metropolitan church federation. A choir of 1,500 voices was led by H. Augustine Smith. Ralph W. Sockman, pastor of Christ Church, New York city, and director of the National Broadcasting Company's "National Radio Pulpit," gave an address on "A Protestant Plea to Men of Good Will." "It behooves us as American Protestants to lead in the promotion of cooperation and good will, because we are the majority religious group in this country," he said. "Of the more than 70,000,000 members belonging to the three great religious bodies, Jewish, Roman Catholic and Protestant, Protestantism comprises well over 60 per cent. And be it always remembered that the test of tolerance comes when we are in the majority. Naturally, minority groups plead for tolerance and good will. But one of the tragedies of history, secular and religious, is that those who asked for freedom when they were in the minority too often denied liberty when they came to power."

* * *

Points to Russian Experience

"This summer in Russia as I watched the crowds queued up at the churches, seeking the bread of life which communism is not giving them," Dr. Sockman continued, "I wondered how much of the communistic revolt might have been averted if the established church in the day of the tsars had not abused its power by intolerance. The tragedy of repression by a dominant church must never happen here. Therefore, let us of the Protestant majority take the lead in the promotion of religious liberty, good will and cooperation. The truth as it is in Christ is too vast for any one group of human beings to claim a monopoly of it. Let us

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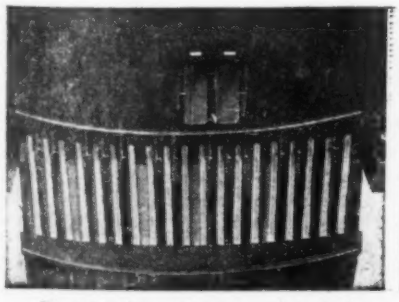

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NEW BOOK

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THE AUTHOR

PETER H. PLEUNE has been pastor of the Highland Presbyterian Church, Louisville, Kentucky, since 1920. He is a contributor to religious periodicals and the author of *Some to Be Pastors.*

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give more effort to getting the godless into Christ's fold and less time to reading out those with whom we disagree. And above all things, we of differing faiths should be able to pray together both privately and corporately. As a Protestant minister, I should like to join my Roman Catholic brothers in common prayer, and I am distressed that they are 'forbidden to hold corporate prayers' with us."

* * *

Weekday Religious Classes Growing

The seven-year-old program of weekday religious education sponsored by the metropolitan church federation continues to grow in number of students and in the effectiveness of its teaching. The program is carried out on released time from the public schools at 40 church centers. This year 11,000 students, an increase of 200 over last year, are enrolled. The budget for the weekday schools is $35,000. A series of pamphlets, one for each of the eight grades, describing the courses has been prepared by Hazel A. Lewis. It was sent at the beginning of the school year to all parents. Other religious groups providing weekday schools of religion on released time are the Roman Catholics, the Lutherans of the Missouri Synod and the Christian Scientists. More than half of all the students who take religious education are enrolled in the school sponsored by the federation.

HAMPTON ADAMS.

Students Plan for a World Government

At the call of Students for Federal World Government, a group originating among students at Northwestern University last spring, representatives from a dozen organizations working for peace through world federation are meeting in Evanston, Ill., on Nov. 28 to plan for joint action. This follows the formation in Luxembourg in October of the "Movement for World Federal Government," which unites all organizations seeking world government. The program of S.F.F.W.G. is focused on the circulation for 10,000,000 signatures of a petition for a world constitutional convention.

Czechs Honor Unitarian Medical Mission

The University of Prague has awarded its medal for distinguished service to the 14 members of a medical mission which the Unitarian Service Committee sent to Czechoslovakia this summer. The mission, made up of American medical school professors, visited hospitals, treated patients, conducted clinical conferences, showed training movies and gave lectures to Czech doctors and laymen.

German Quakers Hold First Meeting in Six Years

For the first time since 1940, the German Quakers' executive committee met in mid-October for worship and for consideration of future activity, the *American Friend* reports. The meeting was held at Bad Pyrmont. Members discussed the possibility of developing a farm school, establishing a neighborhood house near Berlin, and working out a Continental grouping of Friends. The committee is sponsoring the printing in German of the *Testament of Devotion,* by Thomas Kelly.

Wet Propaganda Floods Australia

Liquor Interests, Press Deplore 'Dour' Sundays, Slur Laws Regulating the Trade—Labor Wins Election

MELBOURNE, AUSTRALIA, Nov. 1.—In a manner which reminds us of the subtle campaign waged by wet forces in the United States before the repeal of prohibition, the liquor interests of Australia are assiduously at work on a softening-up technique, using every possible artifice of publicity to discredit any law or regulation which prohibits or controls the sale of alcohol. One of our capital cities has a Roman Catholic mayor who is constantly advocating "brighter Sundays" and deploring the lack of drinking facilities on the first day of the week. By way of an indirect retort, the chief commissioner of police in that city, who is a Scotsman and a Presbyterian elder, said blandly to a reporter: "Brightness depends upon the mental and spiritual outlook of the individual. Personally, I endeavor to apply Sunday to the purpose for which it was set aside, and I do not find it lacking in brightness." Full newspaper reports of such an attitude as that of the commissioner are most unusual, whereas anyone is sure of a headline if, arriving in Australia from abroad, he views with alarm our glum sobriety (what there is of it), our super-Puritan liquor laws, our funereal Sundays.

* * *

Labor Party Victorious

What with absentee soldier votes coming from Japan and the cumbrously slow mechanics of our preferential voting system, the results of the nation-wide Sept. 28 election were not definitely known for three weeks. The Chifley (Labor) government has been returned to power, with a reduced majority in the House of Representatives (45-29 as against a previous 49-25) and with an increase in the Senate. Though the returns are still not quite complete, it appears likely that the referendum on wider federal powers will show enough of the "yes" opinion to give the commonwealth government the desired additional power in dealing with social services, organized marketing and industrial employment. All 13 Communist candidates were rejected. Now we settle down to what will presumably be three more years of rule by the Chifley administration. Its task will not be easy. Already there is acute pressure by unionists for the lifting or easing of wage-pegging regulations. Strikes and go-slow movements in support of this claim are occurring all over Australia, though not yet in a fully coordinated union drive. These industrial disturbances are signs of a serious split in labor ranks between the militants and the moderates, though so far the latter group is numerically the stronger.

* * *

First American Ambassador Begins Duties

The United States is the first non-British country to have an ambassador here as her representative. The recent arrival of Rob

ert Butler was the occasion for much speech-making and newspaper comment, all of it on a level of sincere cordiality. When presenting his credentials to our governor general, Mr. Butler said: "If there be a single lesson which the people of my country have learned from history, it is that Australia and the United States are indispensable to each other. I believe that the ties of history, of common faith, of inseparable destiny are drawing our countries closer together." We take it as a compliment that the American embassy in Canberra is the most gracious and impressive yet to be built there by any government from outside the empire.

* * *

Government Proposes Aid For Aborigines

A new policy for the welfare of aborigines in northern Australia has been prepared by the government, and active measures are being taken for its implementation. The working out of the new policy will be done by the government and approved missions, acting in collaboration. There are five main parts in the plan, which seeks to stop the drift of the full-blooded natives to towns, to provide water on their reservations, to make these areas habitable and more attractive, to establish welfare centers and establishments for training the aborigines in crafts and industries, and to encourage them to develop the resources of their own reserved territories. There are also plans intended to help the half-castes, of whom those who are judged competent will be able to own land. In view of the history of our treatment of the aborigines, it is perhaps understandable that some missionary leaders in this field should have their doubts regarding the proposed new deal for the natives, but it is entitled to be thought of as containing certain useful and necessary improvements, at least on paper. The administration of it will be the crucial test.

* * *

And So Forth

The commonwealth government is being asked by the Australian and New Zealand Association for the Advancement of Science to assist in a world-wide move by scientists and statisticians for the introduction of a new world calendar which would replace the present regrettable Gregorian patchwork effort, as from Jan. 1, 1950. It is understood that the minister for reconstruction is favorably impressed by the merits of the proposed new system, and has said that its adoption for Australia would be considered by the cabinet if the idea is raised internationally.

For many years it has been suspected that spelling was nearly a lost art in this country. But last week there was a damaging official admission of our weakness. Government secretarial workers were given the chance of sitting for a half-hour spelling test, successful candidates being promised an extra $1.50 per week in salary. Certain watchdogs of Protestantism claim to have clear proof of Romish influence in the government service in the fact that the word "genuflection" was one of the 60 words used to determine spelling ability.

From northern Australia comes a Ripley-esque story: a hunter, wrestling with a kangaroo after wounding it, was shot by the animal with his own rifle!

A. T. McNAUGHTON.

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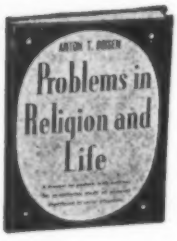

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THE AUTHOR

ANTON T. BOISEN, supervisor of the training center, Chicago Council for Clinical Training, at the Elgin State Hospital, Elgin, Illinois, is chiefly responsible for inaugurating the plan for clinical training of theological students. He has written many articles for psychological and sociological journals.

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Probe a Rebirth Of Hoosier Klan

Indianapolis 'Star' Reporter Secures an Admission by 'King Kleagle' that State-wide Action Is Planned

INDIANAPOLIS, Nov. 13.—On Nov. 8 the *Indianapolis Star* began a series of revealing articles by Ralph L. Brooks on efforts here to reorganize and revitalize the Ku Klux Klan. Other papers have taken up the cudgels against the hooded order, and office-holders and politicians are falling over themselves to go on record as determined that the organization shall be given no quarter in Indiana. All this hubbub seems not out of proportion to the facts when it is recalled that there was probably no state in the north in which the Klan of the twenties had greater strength and in which it left a more vile record of corruption, intimidation, bribery and murder. It put some preachers in churches and ran others out, controlled school boards and city councils, dictated political appointments and put over its slate in election after election. It made the governorship of the state a butt of vaudeville jokesters. Its former head is still in a state prison serving a term for murder.

* * *

'Kleagle' Admits Resurgence

Brooks had evidently made a thorough investigation of the facts before he confronted the "King Kleagle," an insurance man named Harold Overton, with evidence which could not be denied, and asked for an interview. The King Kleagle admitted his identity and said the Hoosier Klan is run by himself and a "secret five" advisory council. Headquarters are being established at Muncie (though city officials have invited the outfit to leave) and the Klan has organizers at work in 60 of the state's 92 counties. Right now, according to Overton, 121,000 member applications are "in process." The *Star* has reproduced application blanks for membership cards and for reinstatement and certificates of membership.

* * *

What the Klan Stands For

When asked as to the attitude of the new Klan toward Roman Catholics, Overton stated that his organization would support a Catholic candidate "if he stood for what we think is right," but he failed to answer a similar question with respect to Jews. Asked about the "right" things for which the Klan stands, the King Kleagle listed them as: white supremacy, no further immigration to this country, separation of church and state, a labor court to handle all labor disputes, a six-year limit for the presidency, a two-term limit for representatives in Congress, and higher salaries for schoolteachers. To put over this program the new Klan has 200,000 robes left over from the old days. Also on hand is the old technique of requiring a $10 donation from new and renewed members. Only native-born citizens of the white race and the Christian religion can belong. Governor Gates has declared for legislation to outlaw the Klan, and the attorney general is taking action to dissolve any dormant but still legally alive organizations around which a reorganized Klan might be built. Among these are the Klan of the North and the Horse Thief Detective associations of Fort Branch and of Lapel—all incorporated bodies.

* * *

Louis Ludlow Re-elected

The political complexion of Indiana's representation in the next Congress will remain unchanged, the Republican "house-cleaning" having come to the state earlier. The victory of two Democrats in Marion county (Indianapolis) was due to a rising of voters above party politics. Congressman Louis Ludlow, ill in Washington through the entire campaign, was re-elected to a tenth term, and Judge Hoffman takes the place of a Republican in the juvenile court. In Ludlow's case, it was a vote across party lines for a man whose industry and devotion to duty have become proverbial. The vote for Hoffman was really a protest against his predecessor, who threw social workers out of juvenile court positions and filled their places with party appointees. A non-partisan committee led the successful fight to elect a man pledged to take the court out of politics.

* * *

Presbyterians Serve Purdue Students

The Presbyterian Restoration Fund is responsible for the placing of returned chaplains on college and university campuses to serve the religious needs of veterans enrolled as students. Leigh O. Wright has recently come to West Lafayette to serve as co-minister with H. Richard Rasmussen at University Presbyterian Church near the Purdue University campus. So great is the attendance at this church that three services are necessary each Sunday morning. A day nursery for the children of G. I. students has been set up in the church building. A recently established lecture series on marriage has 270 students enrolled.

* * *

And So Forth

At the annual school of leadership training sponsored by the St. Joseph county (South Bend) council of churches, Joseph Sittler, Jr., professor of systematic theology at Chicago Lutheran Theological Seminary, gave a series of lectures on "What Protestants Believe." Bruce Hadley, Friends minister who has been serving as executive secretary of the council, has resigned to accept a similar position with the Omaha, Neb., council.

H. B. McCormick, for 15 years pastor of the Lakewood, Ohio, Christian Church, has been installed as president of the United Christian Missionary Society, the board for home and foreign missions and education of the Disciples of Christ. Dr. McCormick is a past president of the International Convention of the Disciples.

The World Alliance for International Friendship Through the Churches is in the midst of its 31st annual meeting here. Speakers include William P. Merrill, Henry A. Atkinson, Carl H. Voss, Clark Eichelberger, Harry N. Holmes, Daniel A. Poling, Mrs. Elsie Jensen, Bishop G. Ashton Oldham, Ralph W. Sockman and Rabbi Stephen S. Wise.

GEORGE WALKER BUCKNER, JR.

Ministers Unite In Vice Crusade

Steubenville, Ohio, Association, Stymied in Efforts to Arouse City Officials, Plans Community-Wide Endeavor

PITTSBURGH, Nov. 11.—Eleven determined Protestant ministers are engaged in a crusade to clean up vice and crime in Steubenville, the steel city just across the Ohio state line. For years this town of 38,000 has been notoriously open in its tolerance of gambling and prostitution. Spurred by three murders within 10 days, the ministerial association first tried to get action by city and county officials. Next it sent a letter to the city council, demanding establishment of an independent vice squad and offering the personal services of the pastors and 20 "earnest and honest young Christians." This offer has been bandied back and forth among the council, the mayor and the safety director. Undeterred by the "brush-off" and by threats from the underworld, the clergymen have called a mass meeting to draft a petition to Gov. Frank Lausche for a special probe of conditions. Consideration will also be given to the organization of a permanent citizens' league. Indications are that public opinion is strongly with the ministers. Spearheading the drive are Robert K. Russell, pastor of First United Presbyterian Church and president of the ministerial association, Norman E. Nygaard of Westminster Presbyterian Church, and A. Robert Anderson of Fifth Avenue Methodist Church.

* * *

Clergymen Replace Synagogue Sign

Two examples of interfaith good will were given recognition at a dinner meeting of the Pittsburgh round table of the National Conference of Christians and Jews last Tuesday. When vandals destroyed a sign marking the new location of the Tree of Life Synagogue, L. B. Moseley of First Baptist Church, acting in behalf of a group of neighboring Protestant ministers, offered to replace it. The offer was accepted by Rabbi Herman Halperin. Until a building of its own can be made available, Temple Sinai, a new reformed congregation organized by Burton E. Levinson, will make use of two Protestant church buildings in Squirrel Hill. The sanctuary of Asbury Methodist Church will be used for worship and the Episcopal Church of the Redeemer for educational and recreational purposes. Everett R. Clinchy and John H. Elliott, National Conference officers, and Edgar DeWitt Jones and Joseph Q. Mayne of Detroit were guests at the round table dinner.

* * *

Stassen Urges Unity

Only faith in the teachings of Christ and trust in the power of the word of God can bring the kind of unity necessary to keep the world at peace, Harold E. Stassen, former governor of Minnesota and president of the Northern Baptist Convention, told 1,200 delegates to the Pennsylvania Baptist convention here Oct. 16. Because

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of uncertainties created by the power and hotel strikes in Pittsburgh, the convention was limited to a single day. Production of electrical power has since been fully resumed, with all issues in the hands of an arbitration board. Eight of the city's major hotels remain closed after 42 days of intermittent and ineffectual negotiations between managers and striking employees.

* * *

Johnstown Entertains Merger Conference

Much local interest is focused upon the merger general conference of the Evangelical and United Brethren denominations which will open in near-by Johnstown next Saturday. The merged church, to be known officially as the Evangelical United Brethren Church, will have a membership of 714,000, with missionary activities on every continent. Both denominations had their origin among German immigrants who settled in the rich farming regions of Lancaster county, Pa., early in the 18th century. Plans for union were discussed as early as 1813, but it was not until 1933 that negotiations seriously got under way.

* * *

And So Forth

Pennsylvania State College recently cancelled its Nov. 20 football game with the University of Miami (Fla.) in protest against a demand that two Negro players be withheld from its lineup for the game.

Mayor David E. Lawrence of Pittsburgh has announced the creation of an urban redevelopment authority designed to clear areas of slum housing and ramshackle business property through planned private investment. Enabling legislation was passed by the Pennsylvania assembly in 1945.

R. E. McClure, 85-year-old pastor of Blairsville United Presbyterian Church, is the newly elected moderator of the Pittsburgh United Presbyterian synod.

Daniel Ivancho of Cleveland was consecrated in St. Paul's Cathedral here last week as coadjutor bishop of the 275,000 Ruthenian Greek Rite Catholics in this country.

Elwin A. Miller, former navy chaplain, has assumed his duties as superintendent of the Lutheran inner mission society of Pittsburgh.

Work of the Presbyterian Church through its Negro congregations was reviewed here in the 53rd annual session of the Afro-American Presbyterian Council.

James Herbert Case, Jr., brother of the president of Colgate University, was installed as president of Washington and Jefferson College Oct. 25.

O. M. Walton.

Claim Right to Buy Radio Time

Louisville Plaintiffs Ask Damages, Say C.B.S. Favors Distillers, Discriminates Against Temperance Forces

Huntington, W. Va., Nov. 7.—Charging that the Columbia Broadcasting System has sold the choice time on its network and affiliated stations to commercial beer and wine interests, and has illegally and unjustly discriminated against the temperance forces of the nation in refusing to sell them equal time for broadcasting their message, two dry leaders have filed a suit against the chain in the Louisville federal court. The plaintiffs—Henry M. Johnson, Louisville attorney and churchman, and Sam Morris, temperance lecturer of Dallas, Tex., who claim to be acting in behalf of leading religious denominations—are asking for $33,000,000 in damages and demanding revocation of the licenses of the 169-station system. Also named in the suit are the Schenley Distillery Corporation and Schenley Distilleries, Inc. Frank Stanton, president of the radio chain, claims that the dry campaigners have repeatedly been offered free time, in keeping with Columbia's policy of "making free time available for controversial discussions and religious programs." Johnson and Morris insist they do not want free time, but "the right to buy time like commercial organizations do" in the interest of millions of Americans who sincerely believe in abstinence and prohibition.

* * *

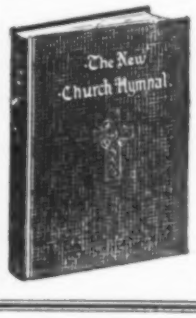
Baptists Hear Governor In Crusade Appeal

Delegates to the 81st annual session of the West Virginia Baptist convention, meeting in Huntington, heard Gov. Clarence W. Meadows, state chairman of the denomination's "World Mission Crusade," declare that "now, if ever in human history, is the time for reconstructing our missionary enterprises and advancing the cause of Christ around the world." C. Shirley Donnelly, who was chief chaplain of the 7th army during the war and is now pastor of the Crab Orchard Baptist Church, expressed his appreciation of the bond of fellowship that existed between the chaplains of all faiths, and paid tribute to the spirit of fraternity which transcended racial and religious differences at the fighting fronts. Hugh D. Pickett, state executive secretary, was named to represent the state convention at the Baptist World Alliance congress in Copenhagen next summer. John Roy Wolfe of Kenova was elected president of the convention for next year. A highlight of the convention was a service in front of the host church, conducted by Ward Hibbs, state secretary of town and country work, in which a Hereford heifer to be sent overseas in connection with the "Heifers for Relief" project was dedicated.

* * *

Condemn Immorality in Armed Forces

At its annual session the Presbyterian synod of West Virginia adopted a resolution calling to the attention of the state's congressmen reports of immorality in the



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armed forces, especially in Germany, and urging that strong measures be taken to combat the evil. The synod also deplored the influence on young people of "beer and juke joints" and called for positive measures to provide wholesome recreation for youth. The attendance at the meeting was the largest in the synod's history.

* * *

Seminary-Owned Property Subject to Tax

The site in downtown Louisville occupied by the Southern Baptist Seminary before its removal to its present suburban location is leased for 99 years to commercial interests, chiefly a garage and a bus station. Until recently this property was tax-exempt, even after it was let for commercial use, on the principle that the seminary is a tax-free institution. However, in a recent action the Louisville court of appeals revoked the old concept that a building is a part of the land, and rendered a decision that the commercial establishments are taxable though the land beneath them is not. Commenting on the court's decision the *Louisville Courier-Journal* declares that to exempt from taxation commercial property owned by churches and benevolent institutions is fundamentally unfair, because in effect it compels property owners who pay taxes to contribute to the tax-free institutions.

* * *

And So Forth

Speaking recently in Louisville, Chinese Bishop Robin T. S. Chen, an Episcopal missionary leader in central China for the past 15 years, asserted that Protestantism in China is endeavoring to remain neutral in the current Communist-nationalist civil war. The bishop said that in Communist-occupied territory Christian missionaries are working without interference. "I haven't heard of any suppression of Christian missions by either side," he declared. Emphasizing that the chief long-term problem in China is education of the masses, he said, "Here is where Christianity can exert its maximum influence."

Kentucky distillers have protested vigorously against a tentative action of the state tax commission imposing a 10 per cent increase in the assessment of whisky in bonded warehouses. Some are threatening to move their distilleries out of the state if the rate prevails.

Emil Brunner, Swiss theologian and philosopher, spoke in Louisville recently under the auspices of the Southern Baptist Seminary.

At their recent convention West Virginia Disciples of Christ launched their phase of the denomination's national crusade, the goal of which is 2,000 recruits for the ministry, 1,000 recruits for the mission fields and 450,000 baptisms by 1950.

J. Maurice Trimmer.

Spanish-Americans Join Episcopal Church

At Christ Church, Brooklyn, 26 Spanish-speaking Americans were recently received into the Episcopal Church. They had been Roman Catholics, but had expressed an interest in changing their faith because of dissatisfaction with clericalism, particularly as it is revealed to exist in Spain. They will become members of a congregation of which Angel Fernandez is pastor.

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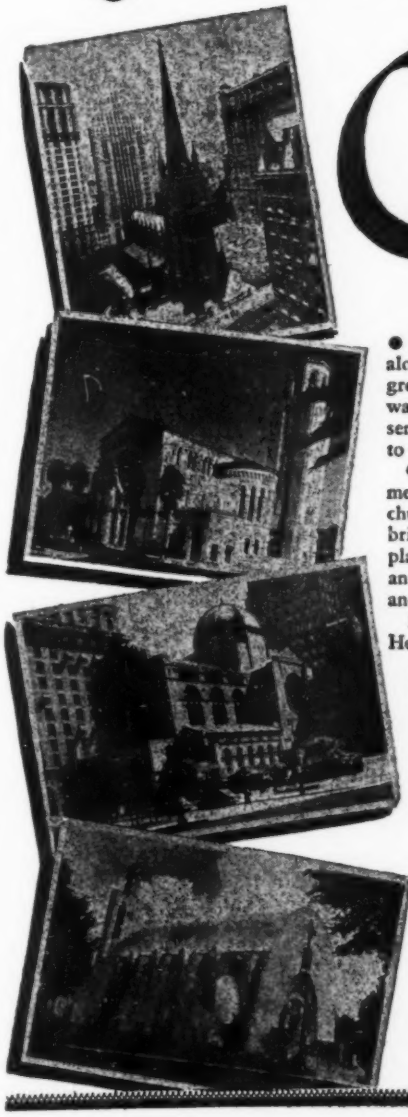

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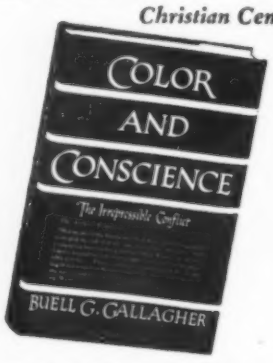

COLOR and CONSCIENCE

The Irrepressible Conflict

by

Buell G. Gallagher

Professor of Christian Ethics, Pacific School of Religion

A scathing indictment of the hypocrisy and evasiveness of White Christianity in its failure to face the implications of racial arrogance and segregation. The author, former president of Talladega College in Alabama, here reviews the history of the Christian Church to show the growth of racial segregation and offers a program of specific efforts for churches and communities.

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U. N. Delegates Attend Service

A Meeting for 'Christian Witness and Intercession' Is Carried Out by Three Protestant Agencies

NEW YORK, Nov. 15.— Delegates and officials of the United Nations, led by Warren R. Austin, former senator and now head of the United States delegation, attended a "service of Christian witness and intercession" held at Riverside Church last Sunday afternoon. More than 2,500 other persons crowded the church to capacity to take part in the service, which was sponsored by the American committee of the World Council of Churches, the Federal Council of Churches and the Protestant council of New York. Among the U. N. delegates represented were those of Liberia, the Philippines, Czechoslovakia, Norway, France, Luxembourg, Canada, the United States, Australia, Yugoslavia, Poland, the United Kingdom, Holland, New Zealand, Mexico, China and Nicaragua. Earl F. Adams, director of the Protestant council, led a special litany, and Douglas Horton, chairman of the American section of the World Council, presided.

* * *

Says Only Moral Law Can Save U.N.

As a part of the service, addresses were given by John Foster Dulles, member of the United States U. N. delegation and chairman of the Federal Council's commission on a just and durable peace, and Harry Emerson Fosdick, pastor emeritus of Riverside Church. "Our very act of common worship strengthens the moral forces upon which the United Nations depends for continuity," said Mr. Dulles. "Neither fear nor economic self-interest nor military might can assure United Nations unity. There is only one reliable unifying force—the moral law." Dr. Fosdick described the present time as a potential turning point in history which can lead either to the tragedy of atomic war or to momentous social gains. He stressed the responsibility of the Christian churches in this crisis. "We pray," he said, "that no difficulty may discourage, no international distrust permanently impede, no imperialistic greed or reactionary clinging to the status quo wreck the endeavors of the United Nations to achieve justice and peace."

* * *

St. Nicholas Withdraws From Consistory

The Reformed Church of St. Nicholas on Tuesday voted to withdraw from the Collegiate Reformed Church consistory, the corporation set up in 1628 to own and control the property of Reformed churches on Manhattan island. The move climaxes a year's struggle by the congregation and its pastor, Joseph R. Sizoo, to persuade the consistory not to sell the downtown St. Nicholas property, for which $4,000,000 has been offered. On Sunday Dr. Sizoo tendered his resignation to the congregation. On the same day the deacons and elders announced that they had worked out a plan to withdraw from the corporation and to continue as a "church without a framework" in the present location. It is anticipated that when the withdrawal is completed and a new Church of St. Nicholas formed, Dr. Sizoo will be called to the pulpit.

* * *

The 'Protestant' Is in Trouble

The *Protestant,* monthly magazine which has been criticized by the Federal Council and other official groups for its extreme and unauthorized views on American church matters, is in trouble. The editor and most of the secretarial staff resigned this week. Headed by Pierre van Paassen, contributing editor, the editorial group issued a statement protesting the "one-man control" of the publisher, Kenneth Leslie. "The *Protestant* as an anti-fascist movement is dead," they said. "Mr. Leslie's adamant stand that the *Protestant* is not an organizational movement but his privately owned enterprise has resulted in the tragic collapse of the magazine and its activities." Mr. Leslie insists that the magazine will continue publication. The withdrawing group proposes to start a magazine of its own.

* * *

South African Visitors Protest Smuts' Ideas

Nearly 200 leaders of organizations and representatives of delegations to the United Nations attended a reception in honor of three visitors from the Union of South Africa—H. M. Basner, member of the South African Parliament as representative of Africans in the Transvaal and Orange Free State; Alfred B. Xuma, president of the African National Congress, chief native organization in the union; and H. A. Naidoo, leader of the passive resistance movement of Indians in South Africa. The reception was sponsored by the Council on African Affairs. In brief addresses, the visitors assailed Gen. Jan Christiaan Smuts and the extreme racial bias existing in their homeland. Mr. Xuma pointed out that he represents unofficially 8,000,000 Africans in his opposition to the designs of the prime minister. Mr. Naidoo declared that to justify the policy of discrimination in the name of Christian civilization, as General Smuts has done, is an indication of the level to which South African statesmanship has sunk. Mr. Basner criticized the prime minister for presuming to argue that South Africa is a democratic country.

* * *

And So Forth

The presbytery of New York on Monday voted to combine the Chelsea and Greenwich churches, whose history dates back 100 years.

The *Christian Herald* at a luncheon on Tuesday awarded citations to three leaders of the Servicemen's Christian League: Ivan M. Gould, chairman; Carroll M. Wright, treasurer; and Clarence M. Hall, editor of the *Link.*

The theme of the meeting of the Atlantic circuit of the Evangelical Lutheran Church here this week was "The Right Use of the Christian Sabbath."

More than 3,600 persons crowded the Mosque theater in Newark, N. J., Sunday to hear E. Stanley Jones as he opened a six-day preaching mission under the auspices of the Essex county council of churches.

J. HENRY CARPENTER.

Alabama Keeps 'White' Election

Adopts Amendment Permitting Registrars to Require Prospective Voters to 'Interpret' the Constitution

BIRMINGHAM, ALA., Nov. 12.—By adopting the Boswell amendment to the state constitution in last Tuesday's election, Alabamans in effect voted to prevent Negroes from registering and voting in large numbers in the state. The amendment was adopted by a narrow margin, although eight other amendments carried by large majorities. For several weeks a battle has raged over this amendment, which sets as a prequisite to registering the ability to "understand and explain" any section of the federal Constitution to the satisfaction of county registrars. It replaces the present requirement (ability to "read and write" the sections) and repeals a provision making anyone who owns property taxable at $300 eligible to register. Among leading proponents of the amendment were some state politicians and business men and the people of the "black belt" counties. In 10 of these counties Negroes constitute more than 70 per cent of the total population, and in 17 others they outnumber whites. Before the election large display advertisements were run in daily and weekly papers imploring the voters: "Help save our Alabama black belt from Negro domination. . . . If this amendment fails of adoption we are threatened with the rule of Negro judges, county and municipal officials, legislators and law enforcement officers. Help save us—the people of the black belt—from this threatened fate."

* * *

Ministers Opose Amendment

Eighty clergymen—Protestant, Catholic and Jewish—issued a signed statement four days before the election assailing the amendment and calling for its defeat. Roman Catholic Bishop Toolen branded it as "unethical, undemocratic and un-American." Coleman C. Daniel, superintendent of the Montgomery Methodist district, said that its adoption "would set our state back for many years" and that "standards for citizenship should be applied without discrimination to all kinds of people in our state." The Birmingham Protestant pastors' union by an overwhelming vote passed a resolution declaring the amendment "not worthy of support in that it does not offer a sufficiently Christian approach to the problems which its proponents set out to solve." The *Alabama Christian Advocate*, official organ of the Methodist Church in the state, and the *Catholic Week* denounced the amendment as undemocratic and unchristian. Some of the leading politicians opposed it and worked for its defeat. The new governor, James E. Folsom, and United States Senator Lister Hill called it unnecessary and undemocratic.

* * *

Catholics Protest Protestant 'Ad'

Roman Catholic leaders in Mobile adopted resolutions of protest against the

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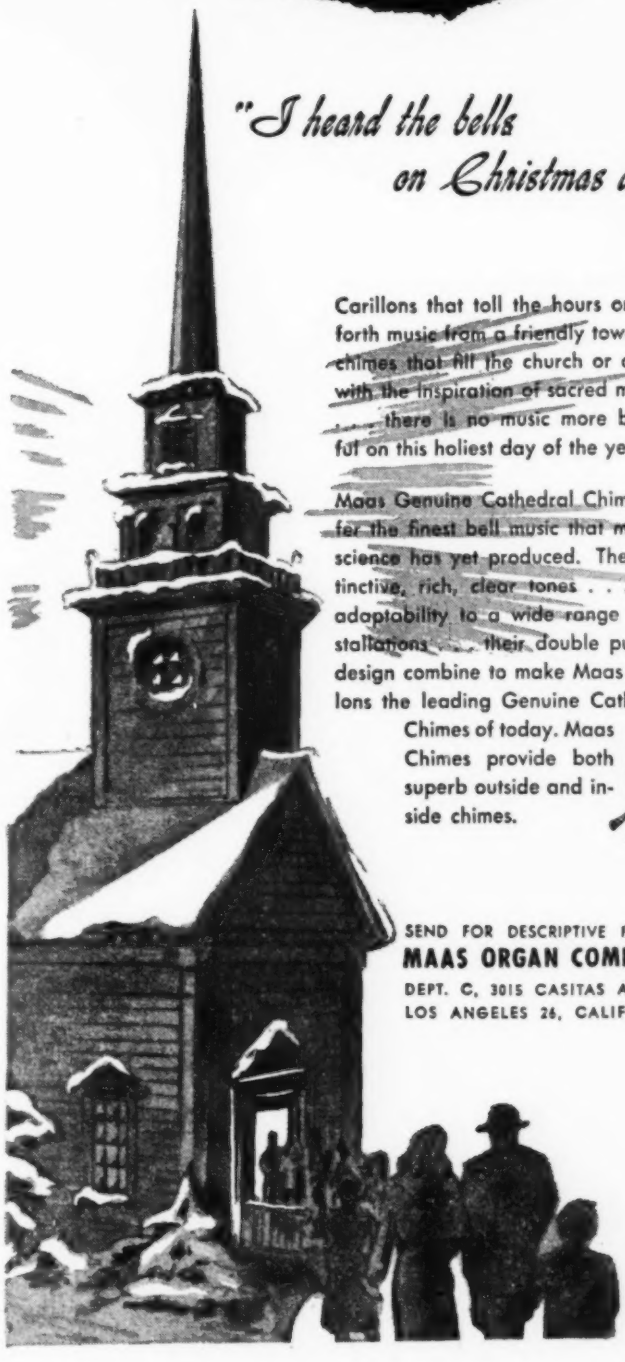

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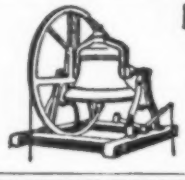

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half-page advertisement entitled "The Protestant Contribution," which the local council of churches inserted in the *Press-Register* Sept. 29, calling attention to a Protestant rally to be addressed by Samuel McCrea Cavert of the Federal Council that evening. The rally was broadcast over a local radio station. Through the chairman of the local vigilance committee the Catholic clergy sent letters of strong protest to H. W. Rice, Methodist district superintendent who is president of the church council, and to the publisher of the *Press-Register*. The letter to Dr. Rice declared that the advertisement was misleading, "contained a series of falsehoods, half-truths and misstatements and constituted an obvious attack on the faith and practice of Catholic citizens." The letter to the publisher stated that Bishop Toolen "did not see fit to dignify such an advertisement by requesting [him] to print an answer," but assured him that such "abusive statements . . . will not be left unanswered in the future." Mobile Catholics celebrated their festival of Christ the King on Reformation Sunday. Thousands marched in a parade, then gathered in the city square, where a special altar had been erected for the services.

* * *

On Religion and World Peace

The National Conference of Christians and Jews and Birmingham-Southern College recently sponsored in this city a series of three lectures on "Religion and World Peace." Speakers were Dean John K. Benton of the Vanderbilt University school of religion; Michael J. Ahern, director of the Catholic radio question box; and Rabbi James G. Heller of Cincinnati. Dr. Benton stated that unity, not uniformity, is the goal of mankind. Fr. Michael stressed the need for moral regeneration in the world and denounced the use of the atomic bomb in warfare. Rabbi Heller said the chief symptoms of world sickness lie in the fields of international problems and economic and moral adjustments. "The future of our continent lies between the two extremes of capitalism and communism," he declared. "Free enterprise as we have known it is in its last decade of existence." He denounced British administration of Palestine and said enmity between Arabs and Jews does not exist so far as the average Arab is concerned.

* * *

Flays Our Fifth Column

"Turkey is no nearer war than Birmingham; if war comes to Turkey, war will come to Birmingham." So said H. R. Knickerbocker, former war correspondent, radio commentator and Pulitzer prize winner, who recently returned from Turkey, in an address to the local Executive club a few days ago. The important thing about Turkey, according to Knickerbocker, is that it is the only country in the world that has no fifth column; the reason for this state of affairs is nearness to Russia. He paid his respects to the fifth column in our country, which he said is made up of the Communist party with an estimated 100,000 members and a group of "innocents." He classified Henry Wallace as one of the "innocents." "These people are deceived," he said. "They look upon Russia as a great ship of mercy sailing out to bring the blessings of democratic socialism, forgetting that Stalin took over the mercy ship and made it into a pirate ship. There is no excuse for ignorance in this matter."

* * *

And So Forth

The Mobile council of churches, which represents most of the Protestant denominations of the city, has opened a downtown office with a paid secretary.

The North Alabama conference of the Methodist Church held its annual session here a few days ago. The pastors reported the largest number of new church members—more than 18,000—ever received in one year, and more than $500,000 contributed to the "Crusade for Christ" movement.

More than 250 officials of local Baptist Sunday schools, together with specialists from over the south, met here recently in a campaign carried on in 93 local churches to increase Sunday school enrollment. Classes were conducted in each church, with a total of 4,000 workers attending.

ACTON E. MIDDLEBROOKS.

Colleges to Benefit from Government Surpluses

A recent Civilian Production Administration order grants blanket permission to the Federal Works Agency to convert more than $70,000,000 worth of government buildings constructed during the war into classrooms, laboratories and other facilities needed in colleges where large enrollment of veterans has taxed existing accommodations. Church-related schools have announced, according to Religious News Service, that they will use the surplus buildings for temporary housing and classrooms. Thirty-eight projects are scheduled for immediate construction.

The Christian Century is the only paper in the world which incorporates each week 7 unequaled features: (1) Hard-hitting editorial comment, (2) authoritative articles, (3) the inimitable Quintus Quiz, (4) reviews of latest books, (5) vigorous correspondence, (6) News of the Christian World written by 40 correspondents and (7) independent criticism of current films. Make its acquaintance!

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Memphis May Also Ban Books

Proposal by City Administration Would Add to Notoriety Won by Censorship It Exerts on Motion Pictures

MEMPHIS, Nov. 14.—The nation-wide notoriety Memphis has gained through the frequent banning by its censor board of motion pictures which are shown freely elsewhere may be increased if the censorship of books proposed by the city administration is established. The commissioner of police, who nominates the movie censors for appointment by the city, has asked that another board be appointed with power to ban books for "lewdness and perversion." Many Memphians fear that those terms would be defined so loosely as to describe any books which do not fit into the prevailing social, political and economic ideas of the community. In a statement on the proposal, the president of the local council of churches declared: "I recognize the worthy motive back of the proposal, but I look upon it with grave apprehension. . . . To continue to rely on the common decency of the people would be better than repressive legislation and policing. When we shift responsibility from individual and community decency to magisterial authority, the moral muscle of Memphis will grow flabby and degenerate."

* * *

'Crosscut Club' Is 18 Years Old

The Crosscut club, composed of a number of Memphis ministers, priests and rabbis, is celebrating its 18th anniversary this fall. The club grew out of an invitation by Rabbi H. W. Ettelson of Temple Israel to representatives of the three faiths to form "an organization of liberal-minded religious leaders and educators for the interchange of ideas in a fellowship that would reach beyond sectarian and doctrinal differences." For 10 years the club sponsored an annual good will conference, which is now carried on by the local conference of Christians and Jews. The union Thanksgiving service it began is now conducted by the ministerial association. The club has returned to its original function as a private discussion group.

* * *

Train for Service To Rural Church

Twenty young men and women—15 white and 5 Negro—are enrolled in the training course in rural sociology being sponsored by the Methodist Board of Education at Fisk University and Scarritt College in Nashville. The white students are trained at the Scarritt rural center at Crossville; the Negro students at Bethlehem center, Memphis. All attend classes at Fisk. Their expenses are being paid by the board's division of the local church. After completing the course, the students will be assigned to work in rural churches.

* * *

Church Women's Concern Starts 'Sunset Home'

Aroused by the plight of an elderly man and his wife who were threatened with separation because they could find no place to live, the women of Eudora Baptist Church at White Station, a suburb of Memphis, erected a cottage on the church grounds and moved the couple into it. They set up a plan to provide help for the old people when they are no longer able to care for themselves. A citizen of Memphis, hearing of the plan, bought a lot and donated it to the women's missionary society; another gave $600. The *Press-Scimitar* told the story and announced that it would forward all contributions to the women of the church for a "sunset home" for elderly couples. The home will be a reality within a few weeks.

* * *

It's Dangerous to Look for Facts

Hazel Brannon, young editor and publisher of two weekly newspapers in Holmes county, Miss., who has been crusading for stricter enforcement of liquor and gambling laws, was recently brought before a local judge on charges of questioning a Negro witness following his testimony in a trial. The witness had testified in a hearing on charges of manslaughter against men accused of murdering a Negro, whose body was found floating in a bayou two days after they had flogged him on suspicion of having stolen a saddle. Despite her plea that she was simply checking information before sending a story to the Memphis paper for which she is a correspondent, and that she did not know it was improper to talk to the witness, Miss Brannon was held guilty of contempt, fined $50 and sentenced to 15 days in jail. The judge suspended both sentences for two years pending good behavior so that, he said, "if you have another run-in with the court we won't have

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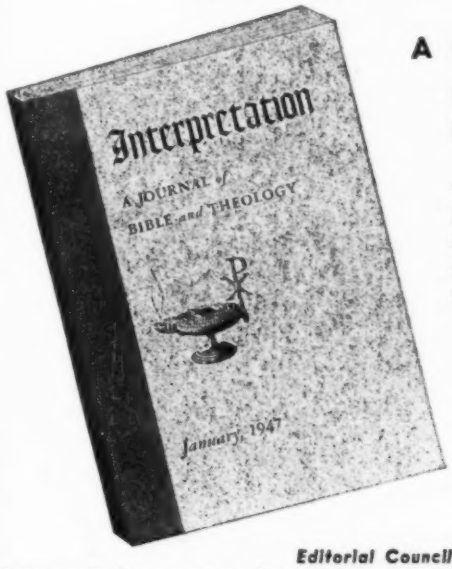

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Dr. Shepherd's column, The Living Liturgy, was voted top place in a questionnaire sent to subscribers of The Witness. In his book, the author of this column has included many of the articles already printed in The Witness, together with some new material. At the back of the book will be found a suggested revision of the Office of Holy Baptism.

The wide range of Dr. Shepherd's lively essays will appeal to all who are interested in the music, architecture, and liturgy of the Church. Those who have read and enjoyed Dean Ladd's popular Prayer Book Interleaves, published by Oxford in 1942, will want to own The Living Liturgy, which the author considers to be a "foot-note" volume to Dr. Ladd's work.

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to try you." The white men in the case were found innocent of the charges against them.

* * *

And So Forth

Memphis had to wait 125 years for a visit from a "prince of the church," but when Cardinal Stritch stopped off here Oct. 28 high-ranking local Catholics made up for it by meeting his train in a body and escorting him to the Little Flower Church, where he breakfasted with Msgr. James P. Whitfield, the rector, who had served with the cardinal when the latter was rector of St. Patrick's here. The prelate was on his way to conduct the requiem mass at the funeral of John B. Morris, for 50 years bishop of the Little Rock diocese. Cardinal Stritch was once an altar boy for the bishop in his home church in Nashville.

The Warren county, Tenn., chancery court has upheld the denial of unemployment benefits to a member of the Seventh-day Adventist Church who quit her job in a McMinnville factory rather than work on Saturdays.

Peter J. Lunati, inventor who realized vast wealth from a patented rotary lift used in garages, but whose main interest was the non-denominational evangelistic services he conducted throughout the country, died Oct. 18 while conducting a meeting in Indiana.

MARSHALL WINGFIELD.

Debate Church Use of Public Funds

Sharp debate on the use of federal and state funds for church-supported institutions arose during the annual sessions of the Missouri Baptist general association, Religious News Service reports. "If we object to the use of public funds for transportation of parochial students in buses, we must keep our hands off government money for Baptist hospitals," President Walter P. Binns of William Jewell College told the delegates. He pointed out that there is a difference between accepting government money for tuition of students at Baptist colleges and accepting it for hospitals. "The first is for service rendered," he said; "the second is a gift." No vote was taken on the issue.

UNITED CHURCH WOMEN

(Continued from page 1442)

ardson of Tuskegee Institute, and Mark A. Dawber and Toto Matsumoto of the Home Missions Council. In a score of discussion groups, specific methods of implementing the policy on non-segregation were reported or projected for the future. The assembly learned of the wide influence exerted by the Georgia council through its public condemnation of recent lynchings in the state, and of the fact that the Mississippi council was the only organization in that state publicly to take a stand against Senator Bilbo. Throughout the assembly, Negro women played a prominent part. The technique of forums followed by discussion of specific methods of action was employed also for the issues considered by the assembly on Tuesday and Thursday. Demonstrations of films and transcribed radio programs suitable for local council sponsorship were carried on each day of the sessions.

The U.C.C.W. will continue its promotion of the three annual "days" for which it has assumed responsibility: the World Day of Prayer, which emphasizes missions; World Community Day, which, inaugurated in 1943, has so far been concerned mainly with world order and the channeling of material relief through Church World Service; and May Fellowship Day, devoted chiefly to the promotion of Christian unity. Council headquarters will, as in the past, prepare materials to be used in local observances of the three "days."

Since its last meeting, the U. C. C. W. has been incorporated. This assembly took steps to amend the constitution in line with that action. It referred to a committee for study a proposal to make national board elections more democratic. Mrs. Harper Sibley of Rochester, N. Y., was re-elected president of the council. Mrs. David Jones of Greensboro, N. C., and Mrs. Charles W. Gilkey of Chicago will serve as national vice-presidents.

For Overseas Relief

The following contributions will be forwarded to Church World Service for relief work under church auspices in Europe and Asia:

Anonymous, Corte Madera, Calif.	$ 5.00
Hastings, Minn., Ministerial Association	25.00
Anonymous, Middlebury, Vt.	1.00
Margaret T. Wair, Pendleton, Ore.	100.00
	$131.00
Previously acknowledged	$15,765.11

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Criminal Court (RKO) *Melodrama.* Lawyer running for district attorney is put on spot when he must defend girl accused of killing racketeer, cannot make police believe that he himself committed the crime in self-defense, yet stands to lose face if he fails to win case. Very *routine* detective fare. M

Deception (War.) Bette Davis, Paul Henreid, Claude Rains. *Drama* among sophisticated New York musicians, with a woman pianist lying to new refugee husband about her past relations with Svengali-like composer, then killing composer lest he spoil husband's career, her own "happiness," by revealing truth. As *ugly* a picture of deceit, beastliness as can be imagined, yet self-consciously tries to create sympathy for woman, thus losing dramatic point. Over-long, overemotional. M

Portrait of a Woman (French film; English titles) *Drama.* A famous actress, feeling career is over, drowns self. As each of three persons relates incidents he thinks might have led a particular woman to such an act (in effort to identify body), flashbacks relate them to audience. As a medium to display talents of middle-aged, able Françoise Rosay, who acts all four women, film succeeds admirably. *Revealing detail, subtle characterizations,* beautiful mountain settings. M

Thieves' Holiday (UA) (Formerly called "Scandal in Paris") *Drama* recounting supposedly authentic adventures of early 19th-century thief who transfers operations to upper classes, assumes new disguise, ends up as head of Paris police. Done with tongue in cheek, occasionally leering, this is mainly *tedious* fare. M

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Bells of St. Mary's, Boys' Ranch, Courage of Lassie, The Green Years, Henry V, Holiday in Mexico, Make Mine Music, Marie Louise, Smoky, Toscanini in "The Hymn to the Nations."

For Mature Audience: Angel on My Shoulder, Brief Encounter, Caesar and Cleopatra, Cluny Brown, Dead of Night, The Dark Mirror, The Last Chance, The Searching Wind, Somewhere in the Night, Two Sisters from Boston, The Virginian, A Walk in the Sun. 11-27-46

ECONOMIC JUSTICE AND THE CHURCHES

Flaming headlines told readers of the New York Times the other day that six thousand acres lying directly across the path of a certain city's growth could be purchased on speculation. That wealthy men, such as the Rockefellers and Vincent Astor, have been buying enormous quantities of unused land, is revealed in a report by an alert member of the New York Stock Exchange, Mr. S. C. Davis, in the Coronet Magazine.

Economic Paradox. We need production of new houses for veterans and for the rising generation of young married people as never before. But production of homes is HEAVILY TAXED; while at the same time, the taxes on unused land are so much LIGHTER in proportion that money flows into speculative landholding. Evil results come from the current fiscal practice of lop-sided taxation by which improvements and manufactured goods are taxed more heavily than land. Not only does lop-sided taxation lead to speculative increase in the cost-price of home sites; but it makes necessary the over-taxation of homes when actually built. This fact has moral and religious implications.

Lop-sided taxation began long ago in Europe, enabling the aristocracy to accumulate vast agricultural estates, huge untaxed private game preserves, enormous private parks, and great cattle ranges. Part of the country people became rent-paying peasants; while the remainder were evicted from the soil and forced into the slums of towns and cities.

British economic history took a different form, owing to the invention of labor saving machines. Machine owners had to pay HIGH RENT for untaxed land belonging to the British aristocracy; while machines and manufactured goods were HEAVILY TAXED by a landlord-ruled Parliament. Machine owners were able to make profits only by employing at very low wages the over-crowded slum dwellers already evicted from the soil by lop-sided taxation and land monopoly.

A German theorist presently published a book, Das Kapital, denouncing "capitalists," or machine owners, as "exploiters of labor." This theorist knew nothing about industry as conditioned by taxes and speculation in land. But he started a movement which froze into a dogma about machines.

European economic upheaval today revolves chiefly around the relation between people and the earth. It is not primarily a revolt against "capitalists." The great landholdings of Japan's war-breeding aristocracy are being dissolved by General MacArthur for the benefit of small farmers. The communist movement in China is a revolt against land monopoly and not against "capital."

The "one world": What for?—Shall we continue to use the world beneath our feet primarily as an object of speculation "lying directly across the path of development"? Or shall we treat it as a God-given opportunity for producing homes and other things the people need? These questions have moral and religious bearings. The prophet Isaiah, speaking in the name of God, condemns the adding of field to field. The common people of Judah declare that their families are falling into slavery "because other men have our fields." And one inspired writer ascribes to God the solemn injunction that the soil shall remain in family holdings, "For the land is Mine!"

What the Church can do. A church cannot, of course, advocate any special measure of economic reform. But local church congregations can pass resolutions emphasizing the HOME as one of the moral pillars of society, and condemning land speculation as hindering the establishment of homes, and as being against the interests of morality. The general problem of the relation between people and the world in which they live can be stressed as a MORAL ISSUE. Social and personal salvation must go along together. If we wish to build a brick house, we need not only good individual bricks; but the bricks themselves must be joined in a good architectural pattern.

Double emphasis by new Riverside pastor. Succeeding Dr. Harry Fosdick in the Riverside Church, New York, Dr. Robert J. McCracken, in his opening sermon, declared that "the church has a witness to provide and leadership to offer in the social sphere. It must never be content to render individual service only. . . . The political and economic spheres of life cannot be left to take care of themselves."

Resolutions and sermons. Your community is increasingly concerned about social and economic problems which demand something more than personal salvation. The social implications of religion are just as important as those relating to individual redemption. The new social emphasis in religion must not be allowed to die. The church "has a witness to provide and leadership to offer," as Dr. McCracken well says. The church must therefore take a positive stand, which can be most easily accomplished by means of resolutions preceded by explanatory sermons. Such resolutions can be passed by individual congregations or by union meetings of several neighborhood churches.

Free material sent. Suggestive material for the wording of resolutions will be sent to you without financial or other obligation. Send your name, clearly written or printed on a postcard or in envelope, to Louis Wallis, Box 73, Forest Hills, Long Island, New York.

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